

1986

The interdependency between personal values and commercial television.

Larry Allan. Squire
University of Windsor

Follow this and additional works at: <http://scholar.uwindsor.ca/etd>

Recommended Citation

Squire, Larry Allan., "The interdependency between personal values and commercial television." (1986). *Electronic Theses and Dissertations*. Paper 4072.

This online database contains the full-text of PhD dissertations and Masters' theses of University of Windsor students from 1954 forward. These documents are made available for personal study and research purposes only, in accordance with the Canadian Copyright Act and the Creative Commons license—CC BY-NC-ND (Attribution, Non-Commercial, No Derivative Works). Under this license, works must always be attributed to the copyright holder (original author), cannot be used for any commercial purposes, and may not be altered. Any other use would require the permission of the copyright holder. Students may inquire about withdrawing their dissertation and/or thesis from this database. For additional inquiries, please contact the repository administrator via email (scholarship@uwindsor.ca) or by telephone at 519-253-3000ext. 3208.



National Library
of Canada

Bibliothèque nationale
du Canada

Canadian Theses Service

Services des thèses canadiennes

Ottawa, Canada
K1A 0N4

CANADIAN THESES

THÈSES CANADIENNES

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us an inferior photocopy.

Previously copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30.

THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de qualité inférieure.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30.

LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE

THE INTERDEPENDENCY BETWEEN PERSONAL VALUES AND COMMERCIAL
TELEVISION

by

© Larry Allan Squire

A thesis
presented to the University of Windsor
in partial fulfillment of the
thesis requirement for the degree of
Master of Arts
in
Communication Studies

Windsor, Ontario, 1986 .

(c) Larry Allan Squire, 1986

Permission has been granted to the National Library of Canada to microfilm this thesis and to lend or sell copies of the film.

The author (copyright owner) has reserved other publication rights, and neither the thesis nor extensive extracts from it may be printed or otherwise reproduced without his/her written permission.

L'autorisation a été accordée à la Bibliothèque nationale du Canada de microfilmer cette thèse et de prêter ou de vendre des exemplaires du film.

L'auteur (titulaire du droit d'auteur) se réserve les autres droits de publication; ni la thèse ni de longs extraits de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation écrite.

ISBN 0-315-29294-6

I hereby declare that I am the sole author of this thesis.

I authorize the University of Windsor to lend this thesis to other institutions or individuals for the purpose of scholarly research.

Larry Allan Squire

I further authorize the University of Windsor to reproduce this thesis by photocopying or by other means, in total or in part, at the request of other institutions or individuals for the purpose of scholarly research.

Larry Allan Squire

ABSTRACT

This study examined the relationship between personal values and attitudes toward commercial television. The sample consisted of 157 first-year Communication Studies students.

The Rokeach Value Survey was used to quantify personal value systems. For the analysis, Rokeach's values were categorized as being either material values, social values, or unclassified values. Attitudes toward commercial television were represented by evaluations of prime-time entertainment programming and advertising; and indications of the desire for lifestyles presented by prime-time entertainment programming and advertising.

It was found that holding salient material values was related to: a more positive evaluation of prime-time entertainment programming, a more positive evaluation of prime-time advertising, a greater desire for the lifestyle shown on prime-time entertainment television, and a greater desire for the lifestyle shown on prime-time advertising.

The holding of salient social values was related to: a more negative evaluation of prime-time entertainment programming, a more negative evaluation of prime-time advertising, a lesser desire for the lifestyle shown on prime-time

entertainment television, and a lesser desire for the lifestyle shown on prime-time advertising.

As well a strong positive correlation was found between the desires for the entertainment television and advertising lifestyles.

ACKNOWLEDGEMENTS

I would like to thank my committee for their valuable assistance, especially my chairman, Dr. Stuart Surlin, for his inspired guidance.

Special thanks to the members of the Fall, 1985 Mass Media Marketing Communication and Consumer Behaviour class for their major contribution in designing the survey instrument, administering the questionnaire and entering the data. These people are Mary-Jo Sutherland, Janette Guizzetti, and Patricia Collins.

I would like to thank my parents for their continued emotional and financial support without which this would not have been possible.

My friends deserve thanks for understanding that I often had to 'disappear' for long periods of time to work on my thesis.

No acknowledgement would be complete without thanking Ann and Sheila who are always more than helpful.

CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENTS	v
<u>Chapter</u>	<u>page</u>
I. INTRODUCTION	1
II. LITERATURE SEARCH	7
Advertising and Values	7
Entertainment Programming and Values	13
Values Research	20
Hypotheses	35
III. PROCEDURE	41
Description of Sample	41
Instrument Used	42
Design of Study	46
Data Analysis Plan	50
Hypotheses	52
IV. PRESENTATION OF THE RESULTS	56
Results of Hypotheses One and Two	66
Results of Hypotheses Three and Four	72
Results of Hypotheses Five and Six	79
Results of Hypotheses Seven and Eight	85
Results of Hypotheses Nine and Ten	91
Demographic Findings	97
General Discussion	99
V. CONCLUDING REMARKS	109
Limitations of the Present Study	110
Suggestions for Future Research	111
Recommendations	114
VI. APPENDIX I	122
VII. APPENDIX II	132

Comparative Value Rankings - Attitude Toward Advertising	132
Comparative Value Rankings - Attitude Toward Television	136
Comparative Value Rankings - Ad-Lifestyle View	141
Comparative Value Rankings - TV-Lifestyle View	146
REFERENCES	151

LIST OF TABLES

<u>Table</u>	<u>page</u>
1. Social and Material value clusters	26
2. Summation of Material and Social Value References	31
3. Material and Social Value Clusters	32
4. Transformation of Rank Orders to Z-values	51
5. Means and Ranks of the Rokeach Personal Values	57
6. Attitudes Towards Commercial Television	59
7. Reliability Analysis of the Advertising Index	61
8. Reliability Analysis of the Television Index	62
9. Accuracy in Recognizing Values in an Old Vienna Ad	65
10. Correlations: Personal Values with Advertising Index	67
11. Stepwise Regression: Personal Values with Ad Index	70
12. Correlations: Personal Values with Television Index	73
13. Stepwise Regression: Personal Values with TV Index	77
14. Correlations: Personal Values with Ad-Lifestyle View	80
15. Regression: Personal Values with Ad-Lifestyle View	84
16. Correlations: Personal Values with TV-Lifestyle View	87

17.	Regression: Personal Values with TV-Lifestyle View	90
18.	Correlations: TV/Advertising Attitude Variables . . .	93
19.	Appendix A - Questionnaire Part One (A)	123
20.	Appendix A - Questionnaire Part One (3)	124
21.	Appendix B - Questionnaire Part Two	125
22.	Appendix C - Questionnaire Part Three	126
23.	Appendix D - Questionnaire Part Four	127
24.	Appendix E - Questionnaire Part Five	128
25.	Appendix F - Questionnaire Part Six	129
26.	Appendix G - Questionnaire Part Seven	130
27.	Appendix H - Questionnaire Part Eight	131
28.	Ranks of Personal Values Controlling for AD Index	133
29.	Ranks of Personal Values Controlling for TV Index	138
30.	Personal Value Ranks Controlled by Ad-Lifestyle View	142
31.	Personal Value Ranks Controlled by TV-Lifestyle View	147

Chapter I

INTRODUCTION

It has been suggested that the only potential television has achieved is its commercial potential (Barnouw, 1978:79). This is not a surprising statement when commercial television is discussed. Commercial television includes the complementary forces of entertainment programming and advertising, the objectives of which are to sell products and lifestyles (TVO, 1985:11). While advertising is recognized as a particularly persuasive proponent of a specific value system (Pollay, 1983:77), one could say the same for commercial television in general. Any division made between television entertainment programming and television advertising is rather arbitrary and obscures the true nature of commercial television.

Commercial television can be best understood as an adjunct of the commercial system rather than as a social service with the responsibilities that entails (Nicholas, 1972:49). It can't be isolated from the economic process of which it forms a part because it is so revealingly symptomatic of the nature of modern industrial organization, and raises the fundamental question of the purpose and values of the society in which we live (Nicholas, 1972:i).

The process of value transmission is of prime importance in understanding commercial television and its relationship to the economic system (and the interests which control the system). Assessments of such social aspects have deep ideological roots and one's conclusions are closely linked to one's subjective value judgments about how the marketplace works and what kind of society ours should be (Greyser, 1972:23). This would suggest a critical approach to values research in relation to commercial television.

Ithiel de Sola Pool believes that the difference between administrative and critical theory is that the former means studies in which data are collected to establish or refute some general proposition, while the latter is mere "essay writing" (Pool, 1980:1). The difference for him is between objectivity in administrative research and subjectivity in critical research. However, all theory and research can be viewed to involve both subjective and objective elements which are brought together through the dynamic process of research activity (Smythe, 1984:205).

The basis for distinguishing critical and administrative theory and research is in (1) the kinds of problems chosen for study, (2) the kinds of research used in the study, and (3) the ideological predisposition of the researcher either to criticize and try to change the existing politico-economic order or to defend and strengthen it (Smythe, 1984:205).

Basic to a critical study of the interdependency between personal values and commercial television would be an analysis of the corporate structure and the corporate interest (and necessity) in promoting material values over social values. As well there would be an emphasis on the consciousness of the viewer. Tuchman (1983) states that the significant questions in the study of media remain questions of consciousness and society. Ultimately the concern with consciousness forces consideration of dominant ideologies, the maintenance of power, the control and co-optation of social change and the possibility of resistance to media hegemony (Tuchman, 1983:331).

Critical research can be seen to be most closely linked to a mass effects theory. Domination, a concept often referred to by such critical theorists as; Marcuse (1966), Enzensberger (1974), Tuchman (1974), Even (1976), and Smythe (1981), must be conceived as a mass effect. However, to gain support for a renewed mass effects theory, new research methods are required. Instead of using easily quantifiable variables, a new research method must deal with consciousness. This does ~~not~~ mean a reliance on pure "essay writing" and an abandonment of scientific research. Survey research methods, conducted with rigorous standards of sampling, variance estimates, and control of biases involved in questionnaires, interviews and coding techniques is being and can be used by critical researchers (Smythe, 1984:207).

The questionnaire to be used in the present research study consists primarily of questions intended to deal with the question of consciousness. Consciousness is projected through the measurement of one's value system and one's attitudes toward commercial television. In order to construct a dialectical model, Rokeach's (1973) personal values were divided into material values, social values and unclassified values. The ranking of these values was then related to the perception of prime-time entertainment television, its advertising and the lifestyles they both present.

As hypothesized, a positive perception of commercial television and a stronger desire for the lifestyle it presents were related to giving greater importance to material values and lesser importance to social values. While this does not prove that those emphasizing material values assimilated those values from commercial television we can, however, theorize why these people like commercial television and desire the lifestyle it presents. The theory of cognitive dissonance would say that those emphasizing material values like commercial television because it reinforces their own (material) values. Those giving more importance to social values would reject commercial television because it contradicts their own (social) values.

In this sense at least, evidence has been collected that suggests television entertainment programming and advertising, taken in aggregate, legitimize (and reinforce) material

values (Pleasure, Comfortable Life, Social Recognition, Ambitious, Independent) while ignoring, and therefore delegitimizing, social values (Equality, Wisdom, Inner Harmony, World of Beauty, Helpful).

While the corporations that support commercial television have a legitimate interest in creating a favourable environment for the sale of their products, it must not be forgotten that these corporations use the public airwaves, not the corporate airwaves, to achieve their purpose. As commercial television encourages viewers to think of themselves and their private worlds it disconnects the viewers from each other and encourages traits of materialism and narcissism. Television encourages separation; people from community and people from each other, creating more buying units and discouraging organized opposition to the system (Mander, 1978:133). A lack of empathy for others is not a useful asset for a society concerned with social reform.

The corporate perception of social reform is based on corporate profits. In the "corporate vision" material values are the ultimate good as they encourage consumption which is related to increased production (and increased corporate profits). The ever expanding economy thus creates new jobs and opportunities, allowing all to advance into the "good life".

While material values are important to the maintenance of consumption levels, they run counter to other value tradi-

tions in Canadian society. Canadians predominantly adhere to Judeo-Christian religious beliefs. It goes without saying that Judeo-Christian values are social values, not material values. Accordingly, concern for one's fellow man takes precedence over private consumption. On a political level Canada has been a welfare state, which is a system of government where social values are important. Social assistance programs have been instituted; instead of programs based upon a model of social Darwinism, which would be more consistent with the corporate view of competition in the free marketplace.

Commercial television deserves criticism not because it amplifies and transmits material values, but because it does so at the expense of social values. Use of the public airwaves is traditionally linked to the presentation of balanced programming. As this balance comes to be recognized as favouring material values, commercial television must be recognized as a tool of corporate domination.

Chapter II

LITERATURE SEARCH

Since 1963 Roper polls have shown that most people learn about what is going on in the world through television (Bar-nouw, 1978: 104). It is therefore of utmost importance to look at commercial television content. While news coverage is often analyzed for bias, both entertainment programming and advertising are also deserving of inspection. The literature concerning advertising will be addressed first and this in turn will be related to literature concerning entertainment programming. Of overriding concern in both cases is the presentation of values because values are the base root of attitudes and behaviours (Rokeach 1973).

2.1 ADVERTISING AND VALUES

While the economic consequences of advertising are researched repeatedly, the cultural character of advertising has not been well studied. Many content analysis studies have looked at the presentation of age, race and sex in advertising. While these studies are important, they have only touched on the social character of advertising. Even the best of these studies has not dealt with the larger issue of value content (Pollay, 1983:72).

Literature has referred to the rhetoric of values as presented by advertising. Historians led by David Potter feel that despite the relatively simple motivation of each advertiser to sell more, advertising's greater significance lies in its aggregate impact, providing an omnipresent rhetorical environment which surrounds people of all ages, classes and interests (Pitts and Woodside, 1984:112). According to Potter (1954:177), advertising sets the values and standards of society without being linked to any of the socially defined objectives which usually guide such institutions in the use of power.

Of all the social issues involving advertising, the broadest have to do with its impact on values and lifestyles. Unfortunately, it is in this area that hard data are least in existence (Greyser, 1972:140). The overriding question in this area is whether advertising creates or reflects the values of society. Most observers implicate advertisers not as creators of values, but exploiters of values (Greyser, 1972:140).

Advertising may for example exploit the value of "social recognition". "Social recognition" in itself is a natural and acceptable human value. However, advertising combines materialism and social recognition into a new gestalt. There are many possible ways to achieve social recognition (creativity in painting, writing, community work, etc.), but advertising derines private consumption as "the" means to

achieve social recognition. In this way social recognition becomes defined as a material value. Advertising did not create social recognition as a value, it just gives it a material definition.

In advertising all ideals and values are called into the service of, and subordinated to, the purchase of goods and the attainment of a materially satisfying style of life.

Traditions of social solidarity like family, kinship and friendship are invoked in service of the marketplace. What is distinctly capitalist is that the satisfactions portrayed are invariably private, even if they are familial or social they do not invoke public or collective values. They offer a public portrait of ideals and values consistent with the promotion of a social order in which people are encouraged to think of themselves and their private world (Schudson, 1984:221).

Schudson sees advertising as an art form which he terms "capitalist realism". He compares Soviet socialist art to advertising describing how both picture reality as progress toward a future and so represent progress positively. Both create pleasing images of their societies, both endorse new features of society, thus aiding the masses in assimilating them (Schudson 1984:215). Neither presents a picture of life as it is, but rather as it should be. Socialist realism dignifies the simplicity of human labour in the service of the state, while capitalist realism glorifies the pleasures and freedoms of consumer choice, in defence of the virtues of private life and material ambitions (Schudson, 1984:218). While Soviet art idealizes the producer, American commercial art idealizes the consumer.

Another major question relating to advertising's value effects concerns the differentiation between real needs and those generated by advertising. Three categories of wants and needs have been suggested: (1) needs (minimum natural requirements), (2) genuine wants (which we become aware of without Madison Avenue), and (3) unwanted demand (created by advertising) (Tonynebee, 1966:144-5). It is perhaps giving advertising too much credit to accuse them of creating needs. What they do is provide simple corporate solutions to real problems (Ewen, 1976). The need for self-expression is a real need. What advertising does is define material consumption as "the" means of satisfying this need. While expensive perfumes and automobiles do serve the purpose of self-expression, they are not the only things that can. An individual can write poetry, sing, or become a political activist. These are real possibilities, but they are ignored or trivialized by advertising.

As the economy is increasingly characterized by mass production, mass consumption becomes an increasing economic necessity. It is through the mass media that industrial society enforces its will, because it promotes the idea that man's only perception of social betterment lies in the greater accumulation of material possessions (Ewen, 1976:219). All needs, which were previously satisfied through education, tradition, or religion are translated into material appetites (Linden, 1979:xiii).

McLuhan, as cited by Czitron, has commented on the declining importance of educational institutions.

Formal education of any type cannot hope to compete with the unofficial education people receive from the new media. The classroom cannot compete with the glitter and billion dollar success and prestige of the commercial education. Least of all with a commercial education which is designed as entertainment and which bypasses the intellect while operating directly on the will and desires (Czitron, 1982:171).

Horkheimer is referenced as saying that the rule of economy over all personal relationships and the universal control of commodities over the totality of life becomes a new form of command and obedience (Ewen, 1976:59). Advertisers institutionalize envy and create a consumer perpetually unsatisfied, restless, anxious and bored (Lasch, 1978:139). The result is what Eric Fromm calls the homoconsumer - individuals who live and work to perpetuate the capitalist system, which is based on the comoditization of life (Smythe, 1931:9).

Marcuse in Eros and Civilization wrote:

The high standard of living in the domain of the great corporations is restrictive in a concrete sociological sense: the goods and services that the individuals buy control their needs and petrify their faculties. In exchange for commodities the individual sells not only his labour, but also his free time. The better living is offset by the all pervasive control over living. All the material benefits divert attention from the real issue which is the awareness that individuals can work less and determine their own needs and satisfactions (Marcuse, 1966:91).

Advertising picks up some of the things that people hold dear (material goods, etc.) and represent them to people as

all of what they value, assuring them that the sponsor is the patron of common ideals (Schudson, 1984:233).

Lasca (1979) contends that advertising has promoted consumption as the primary value in life. Lears (1983) has argued that advertising has helped reinforce a "culture of consumption" in which pursuit of material goods has replaced the pursuit of spiritual values, while Boorstein (1973) has charged that advertising has fostered a "community of consumption" in which our simultaneous possession of the same popular brands is all that remains to bind us together. Embree (1972) concludes that commercials create commercialized people in its own image, and the marketed commodities create people who think of themselves as marketable commodities.

The cover of Newsweek magazine on 31 December, 1984 declared 1984 to be the "Year of the Yuppie" (Young Urban Professional). Yuppies represent a mentality of materialism as the only justifiable way to lead one's life - they live to buy (Kosanovic 1985:A5). While in decades past the most talked about subcultures had a social conscience - hippies, yippies etc., today's movement is the material conscience of the yuppies.

Can the following passage from Ellul, which defines the success of propaganda in directing the individual, be applied to the yuppie?

In the midst of increasing mechanization and technological organization, propaganda is simply the means used to prevent those things from being felt as too oppressive and to persuade man to submit with good grace. When man will be fully adapted

to this technological society, when he will end by obeying with enthusiasm, convinced of the excellence of what he is forced to do the constraint of the organization will no longer be felt by him, the truth is, it will no longer be a constraint and the police will have nothing to do. The civic and technological good will - both created by propaganda - will finally have solved the problem of man (Ellul, 1973:xi).

As the Yuppie shows his enthusiasm for materialism he represents the model citizen in corporate society. He proudly sports the bumper sticker that proclaims, "Live To Shop".

Few research studies have dealt with the concept of materialism in advertising. One such study (Belk and Pollay, 1985) however, found that recent advertising has increasingly portrayed consumption as an end rather than as a means to consumer well being. This is consistent with the primacy of consumption suggested in other literature.

At the same time, Yankelovich (1981) has found that American values and aspirations have increasingly come to reflect material comforts as ends rather than means and the primacy of the material world over the spiritual world.

2.2 ENTERTAINMENT PROGRAMMING AND VALUES

So far advertising's message to consume has been very effective. But sponsors are well aware that this might not be the case if the message were undermined by surrounding programming (Barnouw, 1978:99).

One major advertiser of breakfast foods (in the era when advertisers produced their own programs) gave these instructions to its writers:

There will be no material for or against sharply drawn national and regional controversial issues. There will be no material in any of our programs which could in any way further the concept of business as cold, ruthless and lacking all sentiment or spiritual motivation (Smythe, 1972:170).

Colgate instructs its advertising agency to preview every film within which a Colgate commercial is scheduled to appear, anything "not acceptable" leads to withdrawal of the commercial (Barnouw, 1973:112). While modern sponsors only buy time slots, their decisions affect which shows survive and which die.

Former CBS president, Frank Stanton, explained the networks position as to programming:

Since we are advertiser supported we must take into account the general objectives and desires of advertisers as a whole. An advertiser has very specific objectives in mind. He is spending a very large sum of money - often millions of dollars - to increase his sales, to strengthen his distribution and to win public favour. And so in dealing with this problem, it seems perfectly obvious that advertisers can't and shouldn't be forced into programs incompatible with their objectives (Barnouw, 1973:57).

It is not entirely correct that American television operates as a cultural democracy wholly responsible to the will of the viewing majority in terms of the programs that survive or die. More aptly, in the area of entertainment, it is a cultural oligarchy, ruled by the consensus of the advertising community (Tuchman, 1974:96). Programs of great popularity go off the air if the program doesn't deliver the right demographics for the advertiser.

In 1971, over half of television's top 30 programs were cancelled, apparently for demographic reasons (Brown, 1971:55-57). Adams, et. al. (1983) found that in over half the programs they studied between 1974 and 1979, network action (to cancel or not) was in direct opposition to audience choice as determined by program ratings. Television ratings many times fall far short of the goal of presenting a valid picture of audience preferences and especially of assessing the quality of particular programs and as such ratings are a potent example of bureaucratic propaganda (Altheide and Johnson, 1980:106).

In the policy of mass media, the characteristics of the "free lunch" (program content) must always be subordinated to those of formal advertising, because the purpose of the mass media is to produce audiences to sell to advertisers (Smythe, 1981:38). When writers create a program it must pass so many criteria that essentially it is reduced to fulfillment of a formula (Tuchman, 1974:30).

Producers of television programs are concerned with pleasing the networks, and network executives are primarily concerned with pleasing advertisers. Viewers, all three agree, have no direct affect upon programming decisions, and their indirect influence is frequently minor (Tuchman, 1974:92). Viewing may be considered an indirect influence as the network makes its initial programming decisions before the audience has had a chance to view the program in question.

An example of how television programming is modified to suit the corporate vision was the switch from anthology programming to episodic programs in the mid-1950's. In the early 1950's, during television's first boom years, the dominant form of drama was the anthology series. These featured independent plays with no linkage of characters or subject matter. The anthology series gave the writer the opportunity to write about something that interested him. The series had their ups and downs, yet in a few short years produced an extraordinary body of work (Barnouw, 1978:105).

These series had good ratings, yet in 1955, the anthology series were abruptly jettisoned in favour of episodic series. The reason for this was that the anthology programs made sponsors nervous. These early programs were recorded live and tended like the theatre (their major influence) to encourage compact plays with an indoor setting, and to favour psychological over physical confrontations (Barnouw, 1978:106). The programs sometimes had wide social implications, which might make them meaningful and win critical enthusiasm, but they also produced angry letters.

Another problem was that the commercials between anthology programs solved problems of business and pleasure in a minute. To anthology writers these same problems often had complex social and psychological ramifications. These anthology programs might be stimulating for the audience, but they made the commercials seem fraudulent by comparison (Barnouw, 1978:106).

Sponsors also objected to the fact that many anthology programs took place in lower class settings. While sponsors were trying to persuade the consumer to "move up to Chrysler", many anthology programs (like Marty - a chronicle of the love problems of a butcher) were dramatizing the ordinary (Barnouw, 1978:106). The sponsors preferred beautiful people and mouth watering decor to convey what it meant to climb the socio-economic ladder (Barnouw, 1978:106). The commercials looked out of place in the sparse anthology setting and the drama undermined the commercial message.

In 1955-56 the Hollywood studios got into television production and began to produce action-adventure episodic series. The drama moved out doors into active glamorous settings and attractive heroes and heroines set the tone. An even greater advantage of the episodic series was that it was based on a formula. The formula served as the control mechanism and took the initiative away from the writer. Once the formula was approved, the writers had only to think of variations on the approved pattern (Barnouw, 1978:107).

As television viewing became an increasingly popular leisure activity, more content was needed to fill the expanded schedule. Thus, the formula also became an easy way to mass produce content.

The standard formula and glamorous settings are the rule in today's television. Of all the 1982 prime-time shows set in the present, 40 per cent featured millionaires or their

children as primary players (Stein, 1982:15). A review of the prime-time soaps reveals the materialist nature of entertainment television. In 1982 these included Dallas (Texas millionaires), Flamingo Road (Florida millionaires), Dynasty (Denver millionaires), Falcon Crest (Northern California millionaires), Knott's Landing (Southern California millionaires). Even the detective, Magnum P. I., drives a Ferrari 304.

Some programs are virtually indistinguishable from advertising. Quiz and games shows display contestants in the blissful state of consumption. They are showered with luxury items and the winners have learned to leap and scream as gifts are described and manufacturers credited; they serve as the cheerleaders for the consumption culture (Barnouw, 1978:115).

Budd, Craig and Steinman (1983) analyzed Fantasy Island to determine how commercial presentation and entertainment presentation coincide. They concluded that entertainment exists on television only to support an audience for advertisers; as form follows function the myths of entertainment must inexorably be linked to commercial myths (Budd, Craig and Steinman, 1983:68). Fantasy Island acts primarily as a sales agent of the commodity culture. Female characters throughout each episode are remarkably similar in appearance, dress, and makeup, representing what the modern commodity perspective defines as "beautiful".

The program provides a pleasurable view of reality, reassuring people of the sensible order of capitalist society. It stays away from unpleasant problems like racism and pollution (Budd, Craig and Steinman, 1983:70). Moreover it was found that an interlocking program and commercial flow existed within Fantasy Island. Commercials were found to respond fairly directly to the problems, desires and fantasies articulated in the program's narrative by promising gratification through products (Budd, Craig and Steinman, 1983:73).

The importance of value similarity between the commercial media context and advertising content was demonstrated by Cannon (1982). In this research the table of contents of an issue of Sports Illustrated was assigned a value profile using Rokeach's values. Sixteen advertisements in the magazine were also given value profiles. It was found that 30 per cent. of the variance in recall of these ads was explained by the degree of similarity between the value profile of the table of contents and that of the individual advertisement (Cannon, 1982:46).

According to some network executives the sponsor makes no decisions that deal with programming. Sponsors say that they don't want to control programming, but insist on the right to decide with which programs their commercials will be associated. They leave it to the broadcasting companies to provide suitable settings for their participation.

Perhaps they are all saying that sponsorship has become so crucial to the whole scheme of things, that direct interference is not necessary. A vast industry has grown up around the needs and wishes of the sponsor. Its program formulas, business practices, ratings and demographic surveys have all evolved to satisfy sponsor requirements (Bar-nouw, 1978:4).

The literature briefly stated above makes but one point; both entertainment television and advertising stress consumption and material values. These values are firmly entrenched. Consumer groups, citizen groups, government agencies and idealists working in the industry have all tried to influence commercial television in their own separate way, but no institution has really succeeded except the advertising industry (Tuchman, 1974:98).

2.3 VALUES RESEARCH

While there is a great deal of writing on the materialist nature of commercial television, especially television advertising, little of this research goes on to define material values (as opposed to social values) in any more than a very general manner. Furthermore few research studies have attempted to link the personal value systems of the viewer of commercial television to his/her perception of commercial television and the lifestyle it represents.

Because commercial television is viewed as a prime purveyor of values it is necessary to do research that centers on values. Rokeach (1973) has developed the most accepted means of quantifying personal value systems. The Rokeach Value Survey (see Appendix A) identifies 18 terminal and 18 instrumental values that are universally meaningful. Terminal values concern desired "end states of existence", while instrumental values concern "desired modes of conduct" (Rokeach, 1973:77). In practice respondents are asked to arrange both sets of values in order of their importance as guiding principles in their lives (Rokeach, 1979). In this way each respondent's value system is self-reported.

This survey instrument is based on the Rokeachian concept of values. Rokeach (1973) defines a value as an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or contrary mode of conduct or end state of existence. Values are global beliefs that transcendently guide actions and judgements across specific situations (Rokeach, 1968). A value system is then an enduring organization of conduct or end states of existence along a continuum of relative importance (Rokeach, 1973:5).

Attitudes on the other hand, focus on specific objects and situations. An attitude is an orientation toward certain objects (including persons, others and oneself) or situations which results from the application of a general value to concrete objects (Theodorsen and Theodorsen, 1969).

Values are determinants of virtually all kinds of behaviour and attitudes from simple purchasing behaviour to religious ideology. They guide the presentation of self and the evaluation of both self and others (Pollay, 1983:72). Values are also standards that govern what beliefs and behaviours are worth preserving, and trying to change.

Few research studies have attempted to relate personal values to attitudes toward commercial television. Some have related personal values to television use however. Becker and Connor (1981) found correlations between the ranking of personal values and the frequency of television viewing. They found that heavy viewers: (1) had more traditionally religious value systems than do light viewers, (2) their value orientations appear to be self-constrictive and perhaps other-directed, and (3) their values imply less concern with achievement and personal success and more concern with satisfying personal relationships (Becker and Connor, 1981:39).

These results are rather difficult to reconcile. They suggest that those who watch the most television have value systems quite opposite to the material bias said to dominate commercial television. While commercial television is said to devalue the spiritual side of life and promote success through material consumption, Becker and Conner say that heavy viewers place more importance on religious values and put personal relationships over achievement and success.

One might conclude from this that commercial television does not effectively reinforce material values over social values.

The problem with this study is the use of the "frequency of television viewing" variable. A high viewing frequency can be interpreted to mean a positive appraisal of the program content. On the other hand, Paul Klein's hypothesis that audiences select the "least objectionable programming", speaks to the idea that an audience for television as an activity exists independently of the given programs (Adams, et. al., 1983:10). This is substantiated by the fact that the percentage of in-home television use has been found to be constant from year to year regardless of the programming offered (Adams, et. al., 1983:10).

So rather than assume that commercial television does not reinforce material values, it would be more logical to conclude that those with traditional religious value systems and little concern for achievement often decide to spend their time by watching television.

The solution seems not to ask viewers about frequency of viewing. To make conclusions about the relationship between personal values and commercial television one must more closely gauge the element of consciousness. This could be done by asking respondents to rate the overall character of commercial television and indicate their desire for the lifestyle it presents.

One would then chart the pattern of relationships between the ranking of personal values and the perceptions of commercial television. It would thus be valuable if a method existed to determine which of Rokeach's 36 values can be considered material values and which social values. By "material values" we mean values that are primarily related to goals in the material realm, and those values that relate to oneself and one's private world. By "social values" we mean values that are primarily related to humanistic, non-material goals, and those values that relate to the collective experience and relations with others.

Since the Rokeach values are all conceived to be desirable, a simple arbitrary selection of values that "sound" materialistic or social in nature would be too subjective. While no previous research has attempted to classify the Rokeach values in terms of their being either material values or social values, there does exist a large body of research using Rokeach values in relationship to various attitudes and orientations. While the Rokeach values themselves may be difficult to classify as being either social or material, the attitudes and orientations dealt with in the literature are much easier to classify as being social or material in nature.

It is suggested that we look at the Rokeach values that have been associated with a large number of social and material orientations and assume that the Rokeach values pre-

dominantly associated with material orientations can be termed material values. Likewise the Rokeach values predominantly associated with social orientations can be termed social values.

Table 1 lists clusters of personal values that have been found in previous literature (published in Rokeach 1973) to be related to specific orientations. These orientations and their related values are listed under either a material or social heading. Under the material heading are listed the value clusters: American Values, Anti-Poor Values, Anti-Communist Values, Low Religious Salience Values, Non-Hippie Values and Business Academic Values. Under the social heading are listed the value clusters: Canadian Values, Pro-Poor Values, Pro-Communism Values, High Religious Salience Values, Hippie Values and Social Science Academic Values. As well the value clusters representing Eastern Orientations and Western Orientations (Gilgen and Cho, 1979) were included. The Western Orientation value cluster was placed on the material side and the Eastern Orientation value cluster was placed on the social side.

In addition Rokeach's (1973) value factors were placed on either the material or social side in Table 1. Rokeach provides a factorial structure for the 36 personal values, identifying seven bi-polar factors. Surlin suggests that "moral" and "social" value salience indicates a concern for interpersonally based moral judgements as well as a concern

TABLE 1
Social and Material value clusters

	Values Associated With a Material Orientation	Values Associated With a Social Orientation
American vs Canadian (Rokeach, 1973:89)	Comfortable Life Sense of Accomplishment World of Peace Salvation Social Recognition Wisdom Ambitious Capable Imaginative Logical Self-Controlled	Exciting Life World of Beauty Equality Inner Harmony Mature Love Pleasure True Friendship Cheerful Forgiving Helpful Independent Intellectual Loving
Anti-Poor vs Pro-Poor (Rokeach, 1973:103)	Sense of Accomplishment National Security Salvation Wisdom Independent Responsible Self-Controlled	Comfortable Life World at Peace Equality Happiness Cheerful Clean Helpful Loving Obedient
Anti-Communism vs Pro-Communism (Rokeach, 1973:109)	Salvation Social Recognition Clean Obedient	World of Beauty Equality Broadminded Imaginative Independent Self-Controlled
Religion Not Salient vs Religion Salient (Rokeach, 1973:112)	Comfortable Life Sense of Accomplishment Pleasure Social Recognition Ambitious Capable Independent Intellectual Logical	Salvation Family Security Forgiving Helpful Honest Loving Obedient
Non-Hippie vs Hippie (Rokeach, 1973:141)	Comfortable Life Sense of Accomplishment Family Security National Security	Exciting Life World at Peace World of Beauty Equality

	Salvation Self-Respect Social Recognition Ambitious Obedient Polite Responsible Self-Controlled Happiness	Pleasure Broadminded Cheerful Forgiving Imaginative Independent Loving Inner Harmony
Business Academic vs Social Science Academic (Rokeach, 1973:145)	Happiness Pleasure Family Security	Equality Mature Love Broadminded A World of Beauty Wisdom Imaginative
Western Orientation vs Eastern Orientation (Gilgen and Cho, 1979:266)	Comfortable Life Ambitious Responsible	World of Beauty Equality Inner Harmony Wisdom Cheerful Courageous Forgiving Helpful Honest Imaginative Loving
Immediate vs Delayed Gratification (Rokeach, 1973:47)	Comfortable Life Pleasure Clean An Exciting Life	Wisdom Inner Harmony Logical Self-Controlled
Competence vs Morality (Rokeach, 1973:47)	Logical Imaginative Intellectual Independent	Forgiving Salvation Helpful Clean
Self-constriction vs Self-Expansion (Rokeach, 1973:47)	Obedient Polite Self-Controlled Honest	Broadminded Capable
Personal Orientation vs Social Orientation (Rokeach, 1973:47)	True Friendship Self-Respect	A World at Peace National Security Equality Freedom
Respect vs Love (Rokeach, 1973:47)	Social Recognition Self-Respect	Mature Love Loving
Inner Directed vs	Independent	Polite

Other Directed
(Rokeach, 1973:47)

Courageous

Family Security
vs Social
Security
(Rokeach, 1973:47)

Family Security
Ambitious
Responsible
Capable

A World of Beauty
Equality
Helpful
Imaginative

Salient in O.V.
Ad vs Not Salient
in O.V. Ad

Pleasure
Exciting Life
Sense of Accomplishment
Ambitious
Capable
Responsible

World at Peace
Family Security
National Security
Salvation
Wisdom
Broadminded

(Unpublished man-
uscript prepared by
the Fall 1985 "Media
and Mass Marketing
Behaviour" class,
University of Windsor,
Dr. Stuart Surlin,
professor)

for society at large. This profile reflects the concerns of a past less industrialized, less competitive and more nurturing society (Surlin, 1985). "Competence" and "Personal" value salience reflects a concern for personal growth and development. This profile reflects the concerns of materialistic mass society.

On this basis the Rokeach factors: Immediate Gratification, Competence, Self-Constriction, Personal Orientation, Family Security, Respect and Inner Directed were placed on the material side. Delayed Gratification, Morality, Self-Expansion, Social Orientation, Social Security, Love and Other Directed were placed on the social side.

The final contribution to the social and material value clusters was based on the expert panel analysis of an Old Vienna beer commercial (part of the present study). Values deemed to be salient in the advertisement were placed on the material side and values deemed not to be salient in the advertisement were placed on the social side.

Table 1 then consists of value clusters which represent value orientations related to attitudes, citizenship and occupation; as well there are value clusters associated with Rokeach's value factors. While these are diverse clusters with some clusters being in logical opposition (Pro-Communist and High Religious Salience on the social side) it is believed that in summation a material and social thread will be seen to run through these clusters.

In Table 2 the number of times a value was cited in Table 1 is summated for the material and social sides.

Table 3 then lists the values which were found to be either predominantly social or predominantly material. For a value to be considered a material value it was required to be cited on the material side a minimum of four times and also to have at least twice as many material citings as social citings. For a value to be considered a social value it was required to be cited on the social side a minimum of four times and also to have at least twice as many social citings as material citings.

This procedure found Comfortable Life, Sense of Accomplishment, Pleasure and Social Recognition to be material terminal values, while World at Peace, World of Beauty, Equality, Inner Harmony and Wisdom were found to be social terminal values. In the case of the instrumental values: Ambitious, Capable, Independent, Responsible and Self-Controlled were found to be material instrumental values, while Broadminded, Cheerful, Forgiving, Helpful, Imaginative and Loving were found to be social instrumental values.

One research study, while not using a social/material classification, did look at the relationship between personal values and television program preference. Gandy (1984) found that Rokeach's terminal and instrumental values were useful discriminators between groups of television viewers when identifying their top 10 programs. The importance of

TABLE 2

Summation of Material and Social Value References

Terminal Value	Material Reference	Social Reference
Comfortable Life	5	1
Exciting Life	2	2
Sense of Accomplishment	5	0
World at Peace	1	4
World of Beauty	0	5
Equality	0	3
Family Security	3	2
Freedom	0	1
Happiness - -----	2	1
Inner Harmony	0	4
Mature Love	0	3
National Security	2	2
Pleasure	4	2
Salvation	4	3
Self-Respect	2	0
Social Recognition	4	0
True Friendship	1	1
Wisdom	2	4
Instrumental Value		
Ambitious	6	0
Broadminded	0	5
Capable	4	1
Cheerful	0	4
Clean	2	2
Courageous	1	1
Forgiving	0	5
Helpful	0	6
Honest	1	2
Imaginative	2	5
Independent	4	2
Intellectual	2	2
Logical	3	1
Loving	0	6
Obedient	3	2
Polite	2	1
Responsible	5	0
Self-Controlled	4	2

TABLE 3

Material and Social Value Clusters

Material Values	Social Values	
Comfortable Life	World of Peace	Terminal
Sense of Accomplishment	World of Beauty	Values
Pleasure	Equality	
Social Recognition	Inner Harmony	
	Wisdom	
Ambitious	Broadminded	Instrumental
Capable	Cheerful	Values
Independent	Forgiving	
Responsible	Helpful	
Self-Controlled	Imaginative	
	Loving	

these values to the viewers, was a reliable predictor of the ratings these viewers assigned to the programs. The importance of the values varied from one preferred program to another, even within broad program types (Gandy, 1984:217).

In Gandy's analysis the same values were rarely significantly associated with more than one program. As well, Gandy was unable to make any generalization concerning the types of values associated with different program formats, such as situation comedies and news/documentary programs. From this Gandy inferred that the various television programs present a variety of different values.

On the other hand it seems logical that some genres of programming, such as shows centering on family life, should share certain values (Family Security, Loving, etc.). Surlin and Dominick (1970) found that television programs focusing on family units were preferred more by black and lower-income teenagers than by white and middle-income teenagers. They related this finding to the fact that television families portrayed a stability that was not present in lower-income and black families. Since certain segments of the audience find family shows more appealing, it seems reasonable to assume that family shows should reinforce certain values over others.

Perhaps Gandy did not find a specific core of values related to family shows because many of the top programs in his analysis (undertaken in 1980) did not center on what we conceive of as traditional families.

Using the material/social value classification previously discussed we can reinterpret Gandy's findings in a new way. Of the eight social values found to be significantly related to the most popular programs, five had a negative relationship. That is the less salient were the audience's social values, the higher ratings they gave to these programs. Of the six material values significantly related to the most popular programs, four had a positive relationship. That is the more salient were the audience's material values, the higher ratings they gave to these programs. While the differences are not that great, they do show a trend of popular shows being related to a greater material value salience and a lesser social value salience.

While Gandy has suggested a relationship between personal values and program preference, he also points out the difficulty in assigning temporal order. Do persons watch and then value a program because it reinforces their values, or do they develop values because they happen to like a program which stresses those values? The work of Gerbner and his Cultural Indicators Project has generated some support for the causal influence of media on social perceptions, although much of his work has been on violence - as a teacher of power (class) relationships - rather than on personal values (Gandy, 1984:213).

Regardless of the actual temporal order of effects, the relationship between personal values and perceptions of com-

mercial television can be explained by the theory of cognitive dissonance. This theory is based on the assumption that a person is motivated to maintain a consistency or consonance among pairs of relevant cognitions, where a cognition refers to any knowledge or belief about self, behaviour or the environment (Corsini, 1984:235). When two cognitions are regarded as dissonant, this dissonance is postulated to be psychologically uncomfortable and to produce pressure to both reduce the dissonance and to avoid situations or information which would increase the dissonance.

Thus, in relation to commercial television, individuals who find their value systems contradicted by values presented in television advertising and entertainment programming would reduce this dissonance by either altering their value systems to fall in line with that of commercial television, or devaluing their perceptions of commercial television. In the case where individuals already possess a value system consistent with that of commercial television, they will form a positive opinion of commercial television because it reinforces their existing beliefs.

2.4 HYPOTHESES

The literature indicates that advertising has as its primary purpose the promotion of consumption and materialism. Television entertainment has been seen to be little more than the conducive environment provided for advertising.

While program content rarely if ever contradicts the advertising message, it often in subtle (yet effective) ways reinforces the corporate vision. Thus both entertainment television and television advertising are viewed in the literature to reinforce material values. Taking into consideration the theory of cognitive dissonance, it would seem logical that if advertising and entertainment programming do indeed reinforce material values over social values, those individuals who themselves give greater importance to material values over social values should have a more positive attitude toward commercial television in general and the lifestyle it presents, irrespective of how often they view television.

On the other hand, those who give greater importance to social values will have rejected the values presented in commercial television, and will thus devalue their attitude toward commercial television and the lifestyle it presents, regardless of how often they view television.

The hypotheses of this research project, stated specifically, are the following.

Hypothesis One

There is a negative relationship between the holding of social values and the positive evaluation of advertising on prime-time television.

Thus, the student who tends to give social values lower saliency in his/her value system will give advertising a more positive evaluation. The student who gives social values

greater saliency will give advertising a more negative evaluation.

Hypothesis Two

There is a positive relationship between the holding of material values and the positive evaluation of advertising on prime-time television.

Thus, the student who tends to give material values greater saliency in his/her value system will give advertising a more positive evaluation. The student who gives material values lower saliency will give advertising a more negative evaluation.

Hypothesis Three

There is a negative relationship between the holding of social values and the positive evaluation of prime-time entertainment television.

Thus, the student who tends to give social values a lower saliency in his/her value system will give entertainment programming a more positive evaluation. The student who gives social values greater saliency will give entertainment programming a more negative evaluation.

Hypothesis Four

There is a positive relationship between the holding of material values and the positive evaluation of prime-time entertainment television.

Thus, the student who tends to give material values a greater saliency in his/her value system will give entertainment programming a more positive evaluation. The student who gives material values lower saliency will give entertainment programming a more negative evaluation.

Hypothesis Five

There is a negative relationship between the holding of social values and a desire for the lifestyle shown on prime-time television advertising

Thus, the student who tends to give social values a lower saliency in his/her value system will express a greater desire for the lifestyle shown on advertising. The student who tends to give social values a greater saliency will express a weaker desire for advertising's lifestyle.

Hypothesis Six

There is a positive relationship between the holding of material values and a desire for the lifestyle shown on prime-time television advertising.

Thus, the student who tends to give material values a greater saliency in his/her value system will express a greater desire for the lifestyle shown on prime-time television advertising. The student who tends to give material values a lower saliency will express a weaker desire for advertising's lifestyle.

Hypothesis Seven

There is a negative relationship between the holding of social values and a desire for the lifestyle shown on prime-time entertainment television.

Thus, the student who tends to give social values a lower saliency in his/her value system will express a greater desire for the lifestyle depicted on prime-time entertainment television. The student who tends to give social values a greater saliency will express a weaker desire for entertainment television's lifestyle.

Hypothesis Eight

There is a positive relationship between the holding of material values and a desire for the lifestyle shown on prime-time entertainment television.

The student who tends to give material values a greater saliency in his/her value system, will express a greater desire for the lifestyle depicted on entertainment programming.

The student who tends to give material values a lower saliency will express a weaker desire for entertainment television's lifestyle.

From the previous discussion of cognitive dissonance it would follow that there is a relationship between the values held by those with a positive perception of commercial television and the values actually imbedded in commercial television. Thus, in a secondary sense we are also hypothesizing about the values that commercial television selectively reinforces. In other words, the values strongly held by those with a positive evaluation of commercial television are also those presented by television. The values strongly held by those who reject commercial television are also those mostly absent from television. This is in a sense more an assumption than a hypothesis, however. Future work in content analysis of commercial television could support or refute data gathered in this study.

It should be kept in mind that the entertainment programming discussed in these hypotheses refers specifically to that available on the large North American networks which are supported by spot advertising, and does not refer to the

broad entertainment content that is becoming available through new television delivery systems.

If collusion exists between television programming and advertising to the extent that the literature suggests, there should be few differences in the lifestyles they both present.

Hypothesis Nine

There is a positive relationship between desiring the lifestyle presented by prime-time television advertising and desiring the lifestyle presented by prime-time entertainment television.

The student who desires the lifestyle shown on prime-time advertising will also desire the lifestyle depicted on prime-time entertainment programming (and vice versa).

As prime-time advertising and entertainment content can be seen to be fulfilling similar functions, there should be a relationship between the overall evaluation of these two types of content.

Hypothesis Ten

There is a positive relationship between the evaluation of prime-time television advertising and the evaluation of prime-time television entertainment programming.

The student who gives advertising a positive evaluation will also give entertainment programming a positive evaluation (and vice versa).

Chapter III

PROCEDURE

3.1 DESCRIPTION OF SAMPLE

The sample used for data collection consisted of three first-year Communication Studies classes. These classes represented three different sections of Communications 100 (an introductory course).

These classes were selected for the study because it was felt that these students would have enough interest and awareness to complete the survey instrument appropriately, but would not yet have formed any strongly critical views of prime-time entertainment television and advertising.

The method employed for selecting the data-producing sample was deliberate selection, that is, a nonrandom selection of classes. This implies that, strictly speaking, tests of significance for inferential statistics cannot be applied to the findings discussed in this paper. Generally, probability levels are reported in the tables as a general guide to variability in findings relating to the study sample. The actual selection produced a final sample size of 157 cases (N=157, 84 males, 73 females) of Communication Studies students. This is the final sample size in that students who indicated that they had spent most of their lives in a coun-

try other than Canada were disqualified. This was done to prevent cultural differences from affecting the data. It must be recognized that a relatively homogeneous sample provides a powerful test of value effects (Becker and Conner, 1981).

3.2 INSTRUMENT USED

The primary research instrument used for this study was the Rokeach Value Survey (RVS) Form E (Rokeach, 1973) (see Appendix A). The value survey identifies 18 terminal and 18 instrumental values that were selected on the assumption that they vary widely in importance and are universally meaningful. Terminal values concern desired "end states of existence" while instrumental values concern desired "modes of conduct" (Rokeach, 1973:7).

The terminal values were distilled from a large list drawn from a search of the literature and an interview process not unlike focus groups in which citizens's own values were elicited. Several hundred concepts were identified and ultimately reduced through recognition of synonymous meanings and the elimination of items that were too specific or that did not represent end states of existence (Rokeach, 1973:9).

The instrumental values were a result of pruning from 555 personality traits (Rokeach, 1973:9). Again the pruning was on the basis of judgement of synonyms; the values important

in American Society; those likely to be maximally discriminating across social status, race, age, and other demographic variables; and those minimally intercorrelated (Rokeach, 1973:9).

Certain values such as "survival" and "health" were not included because they were considered to be too important: people were not expected to vary enough in their ranking of such values (Rokeach, 1979).

Respondents are given the simple instructions "arrange these values in order of their importance to you as guiding principles in your life" and according to Rokeach (1979), respondents ranging from 11 to 70² years in age have readily responded. In this study, the RVS Form E had respondents rank their values by writing in numbers from 1 to 18 in the blank space provided beside the value descriptions.

There is supportive reliability data for this value form reported by Rokeach in the United States (1973), Norman Feather in Australia (1975) and Manfred Schneider in West Germany (1977). The test-retest reliabilities for the RVS have been found to be .74 for terminal values and .65 for instrumental values in an American college sample and .74 for terminal values and .70 for instrumental values in an Australian college sample (Rokeach, 1973:33).

The construct validity of the RVS instrument has been less extensively studied. Since the procedure involves rank ordering, ipsative data is produced (Thompson,

1982:900-901). If a subject chooses to rank a value number one, then consequently the remaining values must be ranked lower. Thus, the subject's response to one item constrains responses to the remaining items. The important limitation on ipsative procedures is that, strictly speaking, the usual statistics are not applicable since such statistics depend upon the assumptions that ipsative procedures systematically violate (Kerlinger, 1973:509).

Rank ordered data cannot easily be entered into regression or other multivariate analyses (Chapman 1983:419). However procedures have been suggested to convert rank ordered data to a normal distribution. Hays (1967:35) has suggested a method using Z-scores that has proved to be reliable.

Rating the value items rather than ranking them would produce normative data. However Rankin and Grube (1980) after a rigorous comparison came out in favour of the ranking procedure, finding no appreciable difference between the ranking and rating procedure in terms of test-retest reliability, convergent and discriminant validity, as well as construct validity.

With regard to construct validity it is generally desirable to measure constructs in a manner which reflects the psychological dynamics to which one wishes to generalize. The values which Rokeach has identified are all highly desirable. In reality, however, one cannot pursue all possible

ends with the same effort. An individual given limited resources must select a limited number of values from a larger set of values, many of which are almost equally desirable. To this extent the RVS instrument produces data which honours the probable dynamics of value selection (Thompson, 1982:903).

The ranking technique has the advantage of forcing the individual to generate a value system. This is important if one hypothesizes that behaviour is determined by the relative (rather than absolute) importance of a person's values (Homant, 1969:885). A value system is an enduring organization of conduct or end states of existence along a continuum of relative importance (Rokeach, 1973:5).

Numerous studies have correlated media behaviour with objective variables, but these relationships can be seen as being dependent on differences in underlying values. For example, education seems to affect television viewing. But this is because people of different educational levels possess different values (Rokeach, 1968). That is, those values predispose people to obtain additional education or that the education process induces in them those values that mitigate against television viewing (Becker and Conner, 1981). In other words, it is not education or age or social class that determines one's attitudes and behaviours; these are merely correlates of values possessed by the individuals. Thus, the base nature of values make them suitable as predictors of attitudes toward prime-time television and advertising.

3.3 DESIGN OF STUDY

A self-administered questionnaire was used for this study. Students completed the survey instrument during the second half of their regularly scheduled classes. The first 10 minutes were dedicated to the Rokeach Value Survey. Following this the respondents viewed an Old Vienna (beer) advertisement twice in succession, being instructed to watch carefully. The Old Vienna commercial was chosen because it was believed to exhibit characteristics of many modern advertisements. It was action packed, success orientated and full of young, attractive people enjoying themselves. During the rest of the class (15 minutes) the students completed the questionnaire.

The students were instructed not to go any further after they had completed the RVS. This was done so that the whole class could view the commercial as a group once all had completed the RVS. Several researchers were available at all times to answer questions and make clarifications if necessary.

The remainder of the questionnaire owes its design to the consensus of the Fall, 1985 graduate-level class in "Media and Mass Marketing Behaviour" at the University of Windsor (which included the author). As a whole, the questionnaire gathered data which covered the aggregate research interest.

Part II of the questionnaire was completed after the viewing of the Old Vienna commercial. This section measured

the student's perception of the extent to which 18 values extracted from the RVS were present in the advertisement. The respondents were offered a five point scale (strongly agree, agree, neither agree nor disagree, disagree, disagree strongly) to indicate the extent to which they perceived the 18 values to be present in the commercial (see Appendix B). Previously a panel of experts (the designers of the questionnaire) had rated the complete set of RVS values as to their presence in the Old Vienna commercial. The 18 values extracted represent those values for which there was 100 per cent agreement as to whether the value was highly represented, moderately represented, or not represented at all.

The panel found the terminal values: Exciting Life, a Sense of Accomplishment, and Pleasure to be highly represented; Comfortable Life and Equality were moderately represented; and Family Security, National Security, Salvation, Wisdom and World at Peace were not represented at all.

In the case of the instrumental values; Capable, Ambitious, and Responsible were highly represented; Helpful and Obedient were moderately represented; and Broadminded and Intellectual were not represented at all.

For the terminal values the panel achieved an 80 per cent intercoder reliability for the raw scores and an 89 per cent intercoder reliability for the adjusted score (after discussion). In the case of the instrumental values the raw score intercoder reliability was 77 per cent and 86 per cent for the adjusted score.

This section of the questionnaire served as a check to see if the respondents, on the whole, are capable of perceiving conceptually differentiated values depicted on television (commercials). Alternatively viewed it is a check to see if the researchers have the same value perceptions as the respondents.

Part III asked the students to indicate the source from which they receive the most information about important events which affect their lives. The respondents were given the choice of Newspapers, Television, Radio, Magazines/Books, Talking to People, and were also given the opportunity to fill in an alternative source of their own choosing.

Part IV was used to determine the student's attitude toward prime-time television entertainment programs. The respondents were offered a list of eight bi-polar word pairs (a semantic differential procedure) and were asked to place a check mark in one of the seven positions between the word pairs that best represented their attitude toward prime-time entertainment programs (See Appendix D). The word pairs used were: good/bad, inaccurate/accurate, Important/Unimportant, In Bad Taste/In Good Taste, Sincere/Insincere, Dislike/Like, Informative/Uninformative, Dishonest/Honest. To limit the possibility of a response set occurring, the more positive of the word pairs were alternately placed on the left side of the page and then on the right side of the page.

Part V represented the measurement of attitudes toward advertising shown on prime-time television. In design it is set up exactly as Part IV (see Appendix E). The only exception is that the placement of the check marks represent attitudes toward advertising on prime-time television.

Part VI represented the measurement of specific attitudes toward advertising on prime-time television using fixed response questions. Respondents were asked to indicate their level of agreement with the statements: "Advertising shown on prime-time television defines happiness as material well-being", and "Advertising shown on prime-time television presents a lifestyle that you want for yourself" on a five point scale (Strongly Agree, Agree, Neither Agree Nor Disagree, Disagree, Strongly Disagree) (See Appendix F).

Part VII represented the measurement of specific attitudes toward prime-time entertainment programs using fixed response questions. In design it is exactly the same as Part VI with the exception that the questions read: "Prime-time television entertainment programs define happiness as material well being" and "Prime-time television entertainment programs present a lifestyle you want for yourself (see Appendix G).

Part VIII consisted of four questions pertaining to the demographics of the student (see Appendix H).

3.4 DATA ANALYSIS PLAN

The two sets of eight semantic differential questions. (one representing attitudes toward prime-time entertainment programs and the other representing attitudes toward advertisements on prime-time television) were each combined to produce an Advertising Index and a Television Index. These are simple additive scales (variables were not weighted).

Tests of reliability were given to the newly constructed variables.

It was earlier noted that the rank ordering of the Rokeach values produces ipsative data. For the purpose of simple correlations, rank orders were left as is. For multiple regression procedures the ipsative data was converted to normative data using the Hays (1967:35) procedure. Table 4 gives the rank orders and their subsequent Z-values.

The reliability of the Hays procedure has been demonstrated by Chapman (1983). In his study respondents both ranked and rated personal values. It was found that in comparing actual ratings with predicted ratings (from the Hays procedure) there was a high level of agreement. Eighty-seven per cent of the terminal values and 79 per cent of the instrumental values had correlations between rankings converted to ratings and actual ratings of greater than .70 (Chapman, 1983:421).

A further comment on regression is that control variables will not be entered into the regression equations. As

TABLE 4

Transformation of Rank Orders to Z-values

Rank	Percentile	Z-Value
1	3	1.91
2	8	1.38
3	14	1.09
4	19	.86
5	25	.67
6	31	.51
7	36	.36
8	42	.21
9	47	.07
10	53	-.07
11	58	-.21
12	64	-.36
13	69	-.51
14	75	-.67
15	81	-.86
16	86	-1.09
17	92	-1.38
18	97	-1.91

pointed out earlier, values are thought to be of the most basic nature. Thus, it would be self-defeating to enter variables such as "Socio-Economic Status" as an independent variable along with the personal value scores. Socio-Economic Status will be significant only as people with different Socio-Economic Statuses have different values. Thus, legitimately only the Rokeach values themselves can be used as independent variables in the multiple regression procedure. Further, separate regressions should be done for terminal values and instrumental values as they are conceptually different - terminal values representing desired end states and instrumental values representing desired modes of conduct. A p in (.1) and p out (.15) criteria will be used in the regression analysis.

The media-source variable and demographic variables will be mentioned briefly, but on another order of analysis.

3.5 HYPOTHESES

Hypothesis One

There is a negative relationship between the holding of social values and the positive evaluation of prime-time television advertising.

Hypothesis Two

There is a positive relationship between the holding of material values and the positive evaluation of prime-time television advertising.

For Hypotheses One and Two the dependent variable is the constructed Advertising Index. The rankings of the Rokeach

personal values are the independent variables. The first analysis would use simple correlations. This would be followed by the more rigorous procedure of multiple regression with the Advertising Index being the dependent variable.

Hypothesis Three

There is a negative relationship between the holding of social values and the positive evaluation of prime-time entertainment television.

Hypothesis Four

There is a positive relationship between the holding of material values and the positive evaluation of prime-time entertainment television.

For Hypotheses Three and Four the dependent variable was the constructed Television Index. The rankings of the Bok-each values were the independent variables. The relationship would be analyzed first through simple correlation and then through multiple regression with the Television Index as the dependent variable.

Hypothesis Five

There is a negative relationship between the holding of social values and a desire for the lifestyle shown on advertising on prime-time television.

Hypothesis Six

There is a positive relationship between the holding of material values and a desire for the lifestyle shown on prime-time television advertising.

For Hypotheses Five and Six the dependent variable was the desire for the lifestyle presented on prime-time television advertising. This variable was represented by the level of agreement with the statement, "Advertising shown on

prime-time entertainment television presents a lifestyle you want for yourself". The Rokeach values were the independent variables.

The analysis would be of simple correlations followed by multiple regression with the desire for advertising's lifestyle being dependent.

Hypothesis Seven,

There is a negative relationship between the holding of social values and a desire for the lifestyle shown on prime-time entertainment television.

Hypothesis Eight

There is a positive relationship between the holding of material values and a desire for the lifestyle shown on prime-time entertainment television.

For Hypotheses Seven and Eight the dependent variable was the desire for the lifestyle depicted on prime-time entertainment television. This variable represented the level of agreement with the statement, "Prime-time entertainment television presents a lifestyle you want for yourself". The rankings of the Rokeach values were the independent variables.

Analysis would be of simple correlations followed by multiple regression with the desire for the prime-time entertainment television lifestyle being dependent.

Hypothesis Nine

There is a positive relationship between desiring the lifestyle presented by prime-time television advertising and desiring the lifestyle presented on prime-time entertainment television.

The variables for Hypothesis Nine are the dependent variables from Hypothesis Five through Hypothesis Eight. The analysis would consist of simple correlation.

Hypothesis Ten

There is a positive relationship between the evaluation of prime-time television advertising and the evaluation of prime-time entertainment programming.

The variables for Hypothesis Ten are the dependent variables from Hypothesis One through Hypothesis Four. The analysis would consist of simple correlation.

Chapter IV

PRESENTATION OF THE RESULTS

Before addressing each hypothesis in turn, the elementary findings will be discussed. Table 5 presents the means and corresponding rank orders of Rokeach's instrumental and terminal values as determined by the respondents. While this sample cannot be said to represent any larger group it is important to determine if the sample deviates in any major way from other samples of university students.

Rokeach (1973) has developed a two value model of political ideology. In this model a Socialist orientation is represented by a high placement of both Freedom and Equality, while a Capitalist orientation is represented by a high placement of Freedom and a low placement of Equality (Rokeach, 1973:170). Since this study deals with questions of material and social values it is appropriate to check the political ideology of the sample with other college samples.

The respondents in the present study ranked Freedom third and Equality fourteenth. This represents a capitalist ideology as would be expected. In comparison a Michigan State college sample ranked Freedom first and Equality thirteenth, while a University of Western Ontario sample ranked Freedom first and Equality tenth (Rokeach, 1973:89). Sur-

TABLE 5

Means and Ranks of the Rokeach Personal Values

(N=157)

Terminal Values

	Mean	Rank
Comfortable Life	7.77	4
Exciting Life	8.31	7
Sense of Accomplishment	8.61	8
World at Peace	8.97	11
World of Beauty	12.94	17
Equality	11.72	14
Family Security	8.29	6
Freedom	7.46	3
Happiness	5.71	1
Inner Harmony	8.65	9
Mature Love	8.87	10
National Security	14.11	18
Pleasure	10.07	13
Salvation	12.70	16
Self-Respect	8.07	5
Social Recognition	11.89	15
True Friendship	7.23	2
Wisdom	9.06	12

Instrumental Values

	Mean	Rank
Ambitious	7.68	4
Broadminded	8.26	6
Capable	9.78	11
Cheerful	8.69	8
Clean	12.53	17
Courageous	9.97	12
Forgiving	9.56	10
Helpful	9.47	9
Honest	5.85	1
Imaginative	10.28	13
Independent	8.25	5
Intellectual	8.47	7
Logical	10.96	16
Loving	6.90	2
Obedient	15.08	18
Polite	10.73	14
Responsible	7.49	3
Self-Controlled	10.83	15

Key

Value Ranks: 1 = Most Salient Value
 18 = Least Salient Value

lin's (1985) sample of University of Windsor students ranked Freedom fourth and Equality twelfth. From this analysis it appears that the students in the present sample are not unique in political ideology.

Overall the respondents in this study agreed that commercial television defines happiness as material well-being. Eighty-nine per cent either agreed or strongly agreed that advertising on prime-time television defines happiness as material well-being, while 75 per cent either agreed or strongly agreed that prime-time entertainment television defines happiness as material well-being (see Table 6). While agreeing that commercial television defines happiness as material well-being, respondents were not quite as unanimous in stating a desire for the lifestyle presented on commercial television. Fifty per cent of the sample either agreed or strongly agreed that advertising on prime-time television presents a lifestyle that they want for themselves, and 48 per cent either agreed or agreed strongly that prime-time entertainment television presents a lifestyle that they want for themselves. This finding is especially interesting since it is advertising's purpose to show a desirable lifestyle (based on private consumption) while entertainment television has no such explicit mandate.

What can be said about these elementary statistics is that while an overwhelming majority of the students recognize the materialist definition of happiness inherent in ad-

TABLE 6

Attitudes Towards Commercial Television.

(N=157)

"Advertising on prime-time television defines happiness as material well-being"

Strongly Agree	53.5%
Agree	35.7%
Neither Agree Nor Disagree	7.6%
Disagree	1.9%
Strongly Disagree	1.3%

	100.0%

"Prime-time television entertainment programs define happiness as material well-being"

Strongly Agree	37.6%
Agree	37.6%
Neither Agree Nor Disagree	15.9%
Disagree	7.0%
Strongly Disagree	1.9%

	100.0%

"Advertising on prime-time television present a lifestyle that you want for yourself"

Strongly Agree	13.4%
Agree	36.9%
Neither Agree Nor Disagree	21.1%
Disagree	21.0%
Strongly Disagree	7.6%

	100.0%

"Prime-time television entertainment programs present a lifestyle that you want for yourself"

Strongly Agree	13.4%
Agree	34.4%
Neither Agree Nor Disagree	24.8%
Disagree	13.5%
Strongly Disagree	8.9%

	100.0%

vertising on prime-time television and prime-time entertainment itself, about half of the respondents legitimated this definition by indicating a desire for the lifestyles shown on prime-time advertising and entertainment.

The overall attitudes toward advertising on prime-time television and prime-time entertainment television were judged through the creation of indices. An Advertising Index was computed using the scores from the eight semantic differential questions dealing with advertising. These scores were added with equal weights. Since each semantic differential had a response range of between one and seven, the new index had a response range of between eight and 56 (where eight would represent the most negative attitude and 56 would represent the most positive attitude). The mean for the Advertising Index was 26.4. The reliability of the Advertising Index is indicated by an alpha of .8625 (see Table 7).

A Television Index was computed using the scores from the eight semantic differential questions dealing with prime-time entertainment television. Again the scores were added with equal weights, developing an index with a response range of between eight and 56 (with eight representing the most negative attitude and 56 representing the most positive attitude). The average for the Television Index was 29.1. The reliability of the Television Index was represented by an alpha of .8745 (see Table 8).

TABLE 7

Reliability Analysis of the Advertising Index

Bi-Polar Word Pairs	Alpha if Item Deleted
Good/bad	.8394
Accurate/Inaccurate	.8509
Important/Unimportant	.8443
In Good Taste/In Bad Taste	.8487
Sincere/Insincere	.8440
Like/Dislike	.8466
Informative/Uninformative	.8476
Honest/Dishonest	.8454

Alpha = 0.8625 N of Cases = 156 N of Items = 8

2

TABLE 8

Reliability Analysis of the Television Index

Bi-Polar Word Pairs	Alpha if Item Deleted
Good/Bad	.3460
Accurate/Inaccurate	.9664
Important/Unimportant	.8547
In Good Taste/In Bad Taste	.9626
Sincere/Insincere	.9566
Like/Dislike	.9490
Informative/Uninformative	.8693
Honest/Dishonest	.9661

Alpha = 0.8745

N of Cases = 157

N of Items = 8

Overall there was a slightly more positive attitude toward prime-time entertainment television than toward advertising on prime-time television. However, both of the index means are near the mid-point of the 56-point scale, the Television Index mean (29.1) being just over the mid-point of the scale, and the Advertising Index mean (26.4) being slightly under the mid-point of the scale.

The final task before addressing the specific hypotheses is to reach some conclusion as to whether respondents were capable of consciously perceiving values embedded in commercial television (and by implication the lifestyles in commercial television). The students indicated in Part II of the questionnaire their level of agreement as to whether 17 values extracted from the Rokeach Value Survey were depicted in the Old Vienna advertisement presented. These 17 values were ones which an expert panel previously had 100 per cent agreement in determining whether the values were strongly depicted, moderately depicted or not depicted at all. Table 9 shows the agreement between the panel ratings and the mean respondent ratings of these values. Here the five-point rating system used by the students has been converted to the three-point system used by the panel. There was agreement between the panel and the respondents for 14 of the 17 values giving an accuracy rate of 82 per cent. It can therefore be concluded that the students are capable of consciously perceiving values in commercial television and as

well it can be stated that the researchers and students have a similar perception of those values.

TABLE 9

Accuracy in Recognizing Values in an Old Vienna Ad

(N=157)

Value	Mean Expert Rank (1-3)	Mean Student Rank (1-5)	Converted Student Rank	Expert/Student Match
Comfortable Life	2	2.449	1	no
Exciting Life	1	1.465	1	yes
Sense of Accomplishment	1	1.705	1	yes
A World of Peace	3	3.796	3	yes
Equality	2	3.446	2	yes
Family Security	3	3.892	3	yes
National Security	3	3.975	3	yes
Pleasure	1	1.391	1	yes
Salvation	3	4.045	3	yes
Wisdom	3	3.866	3	yes
Ambitious	1	1.682	1	yes
Broadminded	3	3.420	2	no
Capable	1	2.154	1	yes
Helpful	2	3.269	2	yes
Intellectual	3	3.809	3	yes
Obedient	2	3.376	2	yes
Responsible	1	3.223	2	no

Accuracy = $14/17 = 82\%$

Conversion Chart

Panel Rank	Student Mean Rank
1	1 - 2.5
2	2.5 - 3.5
3	3.5 - 5

Key:

Expert Rank

- 1 = Value Strongly Represented
- 2 = Value Moderately Represented
- 3 = Value Not Represented

Student Rank

- 1 = Strongly Agree The Value Is Represented
- 2 = Agree The Value Is Represented
- 3 = Neither Agree Nor Disagree The Value Is Represented
- 4 = Disagree The Value Is Represented
- 5 = Strongly Disagree The Value Is Represented

4.1 RESULTS OF HYPOTHESES ONE AND TWO

Hypothesis One

There is a negative relationship between the holding of social values and the positive evaluation of advertising on prime-time television.

Hypothesis Two

There is a positive relationship between the holding of material values and the positive evaluation of advertising on prime-time television.

The first step in analysis was to determine if significant correlations existed between the Rokeach value rankings and the Advertising Index. Table 10 illustrates the results of the bivariate correlational analysis between the Advertising Index and the Rokeach value rankings, using the Pearson product-moment correlation coefficient. Only those coefficients with probabilities less than or equal to .05 were reported.

Three material values; Comfortable Life ($r = -.1385$), Independent ($r = -.1350$), and Responsible ($r = -.1488$) had a significant correlation with the Advertising Index. This should be interpreted to mean that as the value is ranked as less salient (but numerically higher or closer to 18) the lower will be the Advertising Index score (indicating a less favourable evaluation of advertising); or conversely, the more salient the value the higher the Advertising Index will be. Two Social values, Equality ($r = .1925$) and Wisdom ($r = .2311$), were found to be significantly correlated to the Advertising Index. This is interpreted to mean that as the value is

TABLE 10

Correlations: Personal Values with Advertising Index

Terminal Values	Material or Social Value	Correlation With Advertising Index	Probability
Comfortable Life	M	-.1385	.042
Equality	S	.1425	.039
Mature Love	x	-.1821	.012
Wisdom	S	.2311	.002
Instrumental Values			
Independent	M	-.1350	.046
Intellectual	x	.2233	.003
Responsible	M	-.1488	.032

M = Material Value

S = Social Value

x = Unclassified Value

Key:

Values 1 = Most Salient Value

18 = Least Salient Value

Advertising Index 8 = Least Favourable Evaluation

56 = Most Favourable Evaluation

ranked as more salient (closer to 1) the Advertising Index will be rated less favourably. The unclassified value, Intellectual ($r=.2233$) was found to correlate with a negative attitude toward advertising and the unclassified value, Mature Love ($r=-.1821$), was found to correlate with a positive attitude toward advertising.

Thus, in the correlational analysis three material values exhibited the hypothesized direction of correlation with the Advertising Index and two social values exhibited the hypothesized correlation. None of the classified values that were correlated with the Advertising Index were correlated in a direction other than hypothesized. Two unclassified values were correlated with the Advertising Index.

The correlational analysis supports the hypothesized relationship between social and material values and the attitude toward advertising on prime-time television. The more favourable rankings of material values are correlated with a more positive attitude toward advertising, and the more favourable ranking of social values are correlated with a more negative attitude toward advertising.

The final analysis of the relationship between personal values and the Advertising Index used stepwise regression. For reasons explained previously, the rank orders of personal values were converted to Z-scores to render normative data. Separate regressions were done for the terminal and instrumental values. In both cases the personal values were

the independent variables and the Advertising Index was the dependent variable.

The final steps of the two regression procedures are illustrated in Table 11. For the terminal values, Wisdom and Mature Love together explain about eight per cent ($R^2 = .08096$) of the variance of the Advertising Index (Sig. of $F = .0019$). Wisdom is the most important predictor ($Beta = -.23854$) and as hypothesized it has a negative relationship with the Advertising Index. It is a negative relationship due to the fact that when rank orders were transformed to Z-scores, the values of less importance (closer to 19) were given negative Z-scores and those of more importance (closer to 1) were given positive Z-scores. Thus as Wisdom becomes a more salient value it can be used to predict a less positive attitude toward advertising on prime-time television. Mature Love is an unclassified value and is positively related to the Advertising Index ($Beta = .136750$).

The instrumental values, Intellectual, Ambitious and Polite together explained about eleven per cent ($R^2 = .11238$) of the variance of the Advertising Index (Sig. of $F = .0013$). The most important predictor is Intellectual ($Beta = -.215769$). It is an unclassified variable and has a negative relationship with the Advertising Index. Ambitious ($Beta = .163135$), Independent ($Beta = .186274$) and Polite ($Beta = .174632$) all have a positive relationship with

TABLE 11

Stepwise Regression: Personal Values with Ad Index

Terminal Values	Beta	Sig. of T
Wisdom S	-.233854	.0037
Mature Love x	.136750	.0869

R Squared=.08096 Sig. of F=.0019

Instrumental Values	Beta	Sig. of T
Intellectual x	-.215769	.0066
Ambitious M	.163135	.0384
Independent M	.186274	.0237
Polite x	.174652	.0358

R Squared=.11238 Sig. of F=.0013

x=Unclassified Value
M=Material Value
S=Social Value

Key:

Values 1.91 = Most Salient Value
 -1.91 = Least Salient Value

Advertising Index 8 = Least Favourable Attitude
 56 = Most Favourable Attitude

the Advertising Index. Ambitious and Independent are material values and as hypothesized they have a positive relationship with the Advertising Index. Thus as Ambitious and Independent become more salient values they predict a more positive attitude to advertising on prime-time television.

Thus, the regression procedure indicated six predictor variables significantly correlated with the Advertising Index: one social value, two material values and three unclassified values. All the social and material values were related to the Advertising Index in the directions hypothesized.

Whether looking at bivariate correlations or stepwise regression, Hypotheses One and Two can be supported. The holding of more salient material values was related to a more positive attitude toward advertising on prime-time television. The holding of more salient social values was related to a more negative attitude toward advertising on prime-time television. Regression is however the most rigorous procedure. From the regression analysis it is apparent that a more favourable ranking of Wisdom negates against a positive view of advertising, while a more favourable ranking of Ambitious and Independent relates to a positive view of advertising. Regression also makes clear that unclassified values are important predictors of the Advertising Index. The more favourable ranking of Intellectual negates against a positive attitude toward advertising on

prime-time television and the more favourable ranking of Polite relates to a positive attitude toward advertising.

In Appendix II the sample has been dichotomized into groups holding a more favourable or less favourable attitude toward prime-time television advertising. The comparative rank orders of values are discussed for these two groups.

4.2 RESULTS OF HYPOTHESES THREE AND FOUR

Hypothesis Three

There is a negative relationship between the holding of social values and the positive evaluation of prime-time entertainment television.

Hypothesis Four

There is a positive relationship between the holding of material values and the positive evaluation of prime-time entertainment television.

The first step in the analysis was to determine if significant correlations existed between personal values and the Television Index. Table 12 illustrates the results of the bivariate correlational analysis between the Television Index and personal value rankings, using the Pearson product-moment correlation coefficient. Only the correlation coefficients with probabilities less than or equal to .05 were reported.

Four material values were significantly correlated with the Television Index. These were Comfortable Life ($r = -.2667$), Ambitious ($r = -.1818$) Responsible ($r = -.2337$) and Self-Controlled ($r = -.2008$). This should be interpreted to

TABLE 12

Correlations: Personal Values with Television Index

Terminal Values,	Material or Social Value	Correlation With Television Index	Probability
Comfortable Life	M	-.2667	.000
Exciting Life	x	.1591	.023
A World of Beauty	S	.2625	.000
Equality	S	.2011	.006
Family Security	x	-.1375	.043
Happiness	x	-.1575	.024
National Security	x	-.1368	.044
Wisdom	S	.1474	.033
Instrumental Values			
Ambitious	M	-.1813	.011
Broadminded	S	.1318	.050
Courageous	x	.1421	.017
Helpful	S	.1688	.041
Imaginative	S	.1399	.005
Obedient	x	-.2068	.002
Responsible	M	-.2337	.006
Self-Controlled	M	-.2008	

M = Material Value

S = Social Value

x = Unclassified Value

Key:

Values 1 = Most Salient Value

16 = Least Salient Value

Television Index 8 = Least Favourable Attitude

56 = Most Favourable Attitude

mean that as the value is ranked as less salient (closer to 18) the less favourable one's rating of television entertainment would be. Or conversely the more salient are these values the more favourable one's rating of television entertainment programming would be.

There were six social values significantly correlated to the Television Index. These were: A World of Beauty ($r=.2625$), Equality ($r=.2011$), Wisdom ($r=.1474$), Broadminded ($r=.1318$), Helpful ($r=.1688$) and Imaginative ($r=.1399$). This should be interpreted to mean that as the value becomes more salient (closer to 1) one's evaluation of television entertainment programming would be less favourable.

The unclassified values, Exciting Life ($r=.1591$) and Courageous ($r=.1421$) were significantly correlated with a less favourable attitude toward television entertainment programming; and the unclassified values: Family Security ($r=-.1375$), Happiness ($r=-.1575$), National Security ($r=-.1368$), and Obedient ($r=-.2068$) were correlated with a more favourable attitude toward television entertainment programming.

Thus, in the correlational analysis four material values exhibited the hypothesized direction of correlation and six social values exhibited the hypothesized direction of correlation. None of the classified values that were significantly correlated with the Television Index were correlated in a direction other than hypothesized. Six unclassified values were correlated with the Television Index however.

The correlational analysis supports the hypothesized relationship between holding social and material values and one's attitude toward prime-time entertainment television. A more favourable ranking of material values correlated with a more positive attitude toward prime-time entertainment television and a more favourable ranking of social values correlated with a more negative attitude toward prime-time entertainment television.

The final analysis of the relationship between personal values and the Television Index used stepwise regression. Again the rank orders of the personal values were converted to Z-scores for this procedure and separate regressions were run for the terminal and instrumental values. In both cases the personal values were the independent variables and the Television Index was the dependent variable.

The final steps of the two regression procedures are illustrated in Table 13. In the case of terminal values, A World of Beauty, Wisdom and A Comfortable Life together explained about 13 per cent ($r^2 = .12975$) of the variance of the Television Index (Sig. of $F = .0001$). A World of Beauty (Beta = $-.237888$) and Wisdom (Beta = $-.158350$) had a negative relationship with the Television Index. Both of these are social values and thus the relationship was as hypothesized. That is as Wisdom and World of Beauty become more salient values they can be used to predict a less positive attitude toward prime-time entertainment television. Comfortable

Life ($\text{Beta} = .147581$) is a material value and as hypothesized a positive relationship exists with the Television Index. As a Comfortable Life becomes a more salient value it can be used to predict a more positive attitude toward prime-time entertainment television.

The instrumental values, Responsible, Ambitious, Obedient, Helpful, Imaginative, Cheerful and Self-Controlled together explain about 21 per cent ($R^2 = .2102$) of the variance of the Television Index ($\text{Sig. of } F = .0000$). Helpful ($\text{Beta} = -.183600$) and Imaginative ($\text{Beta} = -.168310$) have a negative relationship with the Television Index. Both of these are social values and thus the relationship was as hypothesized. That is as Helpful and Imaginative become more salient values they can be used to predict a less positive attitude toward prime-time entertainment television.

Responsible ($\text{Beta} = .261974$), Ambitious ($\text{Beta} = .188625$), Obedient ($\text{Beta} = .132259$), Cheerful ($\text{Beta} = .189824$) and Self-Controlled ($\text{Beta} = .155876$) all had a positive relationship with the Television Index. Responsible, Ambitious, and Self-Controlled are material values, while Cheerful is a social value and Obedient is an unclassified value. As Responsible, Ambitious and Self-Controlled become more salient values they can be used to predict a more positive attitude toward entertainment programming. This was the hypothesized direction of relationship for these variables. However, Cheerful (a social value) also had a significant relation-

TABLE 13

Stepwise Regression: Personal Values with TV Index

Terminal Value		Beta	Sig. of T
A World of Beauty	S	-.237888	.0027
Wisdom	S	-.158350	.0468
Comfortable Life	M	.147581	.0682

R Squared = .12975 Sig. of F = .0001

Instrumental Value		Beta	Sig. of T
Responsible	M	.261974	.0007
Ambitious	M	.188625	.0178
Obedient	x	.132259	.0900
Helpful	S	-.183600	.0290
Imaginative	S	-.168310	.0407
Cheerful	S	.189824	.0198
Self-Controlled	M	.155876	.0535

R Squared = .21020 Sig. of F = .0000

M = Material Value
 S = Social Value
 x = Unclassified Value

Key:

Values 1.91 = Most Salient Value
 -1.91 = Least Salient Value

Television Index 8 = Least Favourable Attitude
 56 = Most Favourable Attitude



73

ship with the Television Index which goes against the hypothesized direction of relationship for this value.

Thus, the stepwise regression procedure indicated ten predictor variables significantly correlated with the Television Index (five social values, four material values and one unclassified value). Eight out of nine of the material and social values were related to the Television Index in the direction hypothesized.

Whether looking at bivariate correlations or stepwise regressions, Hypotheses Three and Four can be supported. The holding of more salient social values is related to a more negative attitude toward prime-time entertainment television, while the holding of more salient material values is related to a more positive attitude toward prime-time entertainment television.

Regression is however the most rigorous procedure. From the regression results it is clear that a more favourable ranking of A World of Beauty, Wisdom, Imaginative, and Helpful negates against a positive view of prime-time entertainment television, while a more favourable ranking of Comfortable Life, Responsible, Ambitious, and Self-Controlled relates to a positive view of prime-time entertainment television. A favourable rank ordering of Cheerful also relates to a positive view of prime-time entertainment television (contrary to the direction hypothesized for this social value).

In Appendix II the sample has been dichotomized into groups holding more favourable and less favourable attitudes toward prime-time entertainment television. The comparative rank orders of values are discussed for these two groups.

4.3 RESULTS OF HYPOTHESES FIVE AND SIX

Hypothesis Five

There is a negative relationship between the holding of social values and a desire for the lifestyle shown on on prime-time television advertising.

Hypothesis Six

There is a positive relationship between the holding of material values and a desire for the lifestyle shown on prime-time television advertising.

The first step in analysis was to determine if significant correlations existed between personal values and the desire for the lifestyle shown in advertising on prime-time entertainment television. Table 14 illustrates the results of bivariate correlational analysis between one's desire for the advertising lifestyle and personal value rankings, using the Pearson product-moment correlation co-efficient. Only the correlation coefficients where probabilities were less than or equal to .05 were reported.

Four material values were significantly correlated with the desire for the lifestyle presented by advertising on prime-time television. These were Comfortable Life ($r = -.3177$), Pleasure ($r = -.2635$), Social Recognition ($r = -.3097$) and Ambitious ($r = -.1552$). This should be interpreted to

TABLE 14

Correlations: Personal Values with Ad-Lifestyle View

	Material or Social Value	Correlation with Ad-Lifestyle View	Probability
Terminal Values			
Comfortable Life	M	-.3177	.000
Exciting Life	x	-.1979	.007
World at Peace	S	.1408	.039
Equality	S	.3416	.000
Inner Harmony	S	.1366	.045
Pleasure	M	-.2635	.000
Social Recognition	M	-.3097	.000
Wisdom	S	-.2790	.000
Instrumental Values			
Honest	x	.1518	.029

M = Material Value
 S = Social Value
 x = Unclassified value

Key:

Values 1 = Most Salient Value
 18 = Least Salient Value

Ad-Lifestyle View 1 = Strongly Disagree to Desiring
 Advertising's Lifestyle
 5 = Strongly Agree to Desiring
 Advertising's lifestyle

mean that as the value is ranked as less salient (closer to 19) the weaker would one's desire be for the lifestyle shown in advertising on prime-time television; or conversely, the more salient (closer to 1) is the value the greater the desire for advertising's lifestyle would be.

Four social values were found to be significantly correlated; these were World at Peace ($r=.1408$), Equality ($r=.3416$), Inner Harmony ($r=.1366$), and Wisdom ($r=.2790$). This is interpreted to mean that as the value is ranked as more salient (closer to 1) the weaker would be the desire for advertising's lifestyle.

The unclassified value, An Exciting Life ($r=-.1978$), was significantly correlated with a greater desire for advertising's lifestyle while the unclassified value, Honest ($r=.1519$), was significantly correlated with a weaker desire for advertising's lifestyle.

Thus, four material values exhibited the hypothesized direction of correlation and four social values exhibited the hypothesized direction of correlation. None of the classified values that were significantly correlated with the desire for advertising's lifestyle were correlated in a direction other than hypothesized. Two unclassified values were significantly correlated with the advertising lifestyle concept.

The correlational analysis supports the hypothesized relationship between social and material values and the desire

for advertising's lifestyle. A more favourable ranking of material values is correlated with a stronger desire for the lifestyle depicted by prime-time television advertising, and a more favourable ranking of social values is correlated with a weaker desire for the lifestyle presented on prime-time television advertising.

Stepwise regression was also used to analyze the relationship between personal values and the desire for advertising's lifestyle. Again the rank orders of the personal values were converted to Z-scores for this procedure and separate regressions were run for the terminal and instrumental values. In both cases personal values were the independent variables and desire for the lifestyle depicted in advertising on prime-time television was the dependent variable.

The final steps of the two regression procedures are illustrated in Table 15. The terminal values, Wisdom, Equality, Social Recognition and Inner Harmony together explained about 28 per cent ($R^2 = .2761$) of the variance of one's desire for the lifestyle presented in advertising on prime-time television (sig. of $F = .0000$). Wisdom ($Beta = -.346006$), Equality ($Beta = -.244047$), and Inner Harmony ($Beta = -.138035$) had a negative relationship with the desire for advertising's lifestyle. All of these are social values and thus these relationships were as hypothesized. As Wisdom, Equality and Inner Harmony become more salient personal values

they can be used to predict a weaker desire for the advertising lifestyle. Social Recognition ($\text{Beta} = .199366$) is a material value and as hypothesized has a positive relationship with the desire for advertising's lifestyle. As Social Recognition becomes a more salient personal value it can be used to predict a stronger desire for advertising's lifestyle.

The instrumental value, Ambitious, alone explains about three per cent ($R^2 = .02646$) of the variance of the desire for advertising's lifestyle. Ambitious ($\text{Beta} = .162674$) has a positive relationship with the desire for advertising's lifestyle. Since Ambitious is a material value, the direction of the relationship was as hypothesized. As Ambitious becomes a more salient value, it can be used to predict a stronger desire for the lifestyle depicted on prime-time television advertising.

Thus, the regression procedure indicated five predictor variables significantly correlated with the desire for advertising's lifestyle - three social values (Wisdom, Equality and Inner Harmony) and two material values (Social Recognition and Ambitious). All of these material and social values were related to the desire for advertising's lifestyle in the direction hypothesized.

Whether looking at bivariate correlations or stepwise regression, Hypotheses Five and Six can be supported. The holding of more salient social values is related to a weaker

Terminal Value		Beta	Sig. of T
Wisdom	S	-.346006	.0000
Equality	S	-.244047	.0014
Social Recognition	M	.189366	.0148
Inner Harmony	S	-.138035	.0585

R Squared = .27621 Sig. of F = .0000

Instrumental Value	Beta	Sig. of T
--------------------	------	-----------

Ambitious	M	.162674	.0431
-----------	---	---------	-------

R Squared = .02646 Sig. of F = .0431

Key:

Values 1.91 = Most Salient Value
 -1.91 = Least Salient Value

Ad-Lifestyle View . 1 = Strongly Disagree to Desiring
Ad-Lifestyle
5 = Strongly Agree to Desiring
Ad-Lifestyle

desire for the lifestyle depicted on prime-time television advertising. The holding of more salient material values is related to a stronger desire for the lifestyle presented on prime-time television advertising.

Regression is however, the most rigorous procedure. From the regression procedure it is clear that a more favourable rank ordering of Wisdom, Equality and Inner Harmony negates against a stronger desire for advertising's lifestyle, while a more favourable ranking of Social Recognition and Ambitious is related to a stronger desire for the lifestyle presented on prime-time television advertising.

In Appendix II the sample has been dichotomized into groups agreeing or disagreeing with a desire for advertising's lifestyle. The comparative rank orders of values are discussed for the two groups.

4.4 RESULTS OF HYPOTHESES SEVEN AND EIGHT

Hypothesis Seven

There is a negative relationship between the holding of social values and a desire for the lifestyle depicted on prime-time entertainment television.

Hypothesis Eight

There is a positive relationship between the holding of material values and a desire for the lifestyle depicted on prime-time entertainment television.

The first step in analysis was to determine if significant correlations existed between personal values and the

desire for the television lifestyle. Table 16 illustrates the results of the bivariate correlational analysis between one's desire for lifestyle presented on prime-time entertainment television and one's rank ordering of personal values, using the Pearson product-moment correlation coefficient. Only the correlation coefficients where the probability was less than or equal to .05 were reported.

Three material values were significantly correlated with the desire for lifestyle presented on prime-time entertainment television. These were Comfortable Life ($r = -.3580$), Pleasure ($r = -.3102$) and Social Recognition ($r = -.1943$). This should be interpreted to mean that as the material value is ranked less favourably (closer to 18) the weaker would be the desire for the television lifestyle; or conversely, the more favourably ranked (closer to 1) are the values, the greater would be one's desire for lifestyle shown on television. This was the hypothesized direction of correlation for material values.

Five social values were found to be significantly correlated to the desire for television's lifestyle. These were World at Peace ($r = .1614$), World of Beauty ($r = .1589$), Equality ($r = .3417$), Inner Harmony ($r = .2379$), and Wisdom ($r = .2202$). This is interpreted to mean that as the social value is more favourably ranked (closer to 1) the weaker would be the desire for television's lifestyle. This was the hypothesized direction of correlation for social values.

TABLE 16

Correlations: Personal Values with TV-Lifestyle View

Terminal Values	Material or Social Value	Correlation With TV-Lifestyle View	Probability
Comfortable Life	M	-.3580	.000
Exciting Life	x	-.2051	.005
A World at Peace	S	.1614	.022
World of Beauty	S	.1589	.024
Equality	S	.3417	.000
Inner Harmony	S	.2379	.001
Pleasure	M	-.3102	.000
Social Recognition	M	-.1943	.007
Wisdom	S	.2202	.003
Instrumental Values			
Clean	x	-.1732	.015
Courageous	x	.1346	.046
Honest	x	.1527	.028
Obedient	x	.1507	.030

M = Material Value
 S = Social Value
 x = Unclassified Value

Key:

Values 1 = Most Salient Value
 18 = Least Salient Value

TV-Lifestyle View 1 = Strongly Disagree to Desiring
 TV-Lifestyle
 5 = Strongly Agree to Desiring
 TV-Lifestyle

Two unclassified values, Exciting Life ($r=-.2051$) and Clean ($r=-.1732$) were significantly correlated with desire for television lifestyle, while three other unclassified values: Courageous ($r=.1346$), Honest ($r=.1527$) and Obedient ($r=.1507$) were significantly correlated in a reversed direction with the desire for television's lifestyle.

Thus, in the correlational analysis three material values and five social values exhibited the hypothesized direction of correlation. None of the classified values that were significantly correlated with the desire for television's lifestyle were correlated in a direction other than hypothesized. Five unclassified values were correlated with the desire for television's lifestyle.

The final analysis of the relationship between personal values and the desire for television lifestyle used stepwise regression. The rank orders of personal values were converted to Z-scores for this procedure and separate regressions were run for terminal and instrumental values. In both cases personal values were the independent variables and desire for lifestyle depicted on prime-time entertainment television was the dependent variable.

The final steps of the two regression procedures are illustrated in Table 17. In the case of terminal values: Pleasure, Inner Harmony, Wisdom, Equality, World of Beauty and Mature Love together explain about 29 per cent ($R^2=.29253$) of the variance concerning desire for tele-

vision's lifestyle (sig. or $P=.0000$). Inner Harmony (Beta=-.268079), Wisdom (Beta=-.250044), Equality (Beta=-.256119), and World of Beauty (Beta=-.136342) had a negative relationship with the desire for the television lifestyle. All of these values are social values and thus the relationships were as hypothesized. That is as Inner Harmony, Wisdom, Equality and World of Beauty become more salient values they can be used to predict a weaker desire for the lifestyle shown on prime-time entertainment television.

Pleasure (Beta=.150384) is a material value and as hypothesized has a positive relationship with the desire for television's lifestyle. As pleasure becomes a more salient value it can be used to predict a stronger desire for television's lifestyle.

In the case of instrumental values, Clean and Courageous together explain about four per cent ($R\text{ Squared}=.042661$) of the variance concerning desire for television's lifestyle. Courageous (Beta=-.138927) has a negative relationship with the desire for television lifestyle, while Clean (Beta=.139334), has a positive relationship. Both of these values are unclassified values, however.

Thus, the regression procedure indicated eight predictor variables significantly correlated with the desire for prime-time entertainment television's lifestyle - four social values, one material value and three unclassified values. All of the social and material values were related to

TABLE 17

Regression: Personal Values with TV-Lifestyle View

Terminal Value		Beta	Sig. of T
Pleasure	M	.150384	.0498
Inner Harmony	S	-.268079	.0002
Wisdom	S	-.250044	.0006
Equality	S	-.256119	.0010
World of Beauty	S	-.136342	.0556
Mature Love	x	-.120357	.0981

R Squared = .29253 Sig. of F = .0000

Instrumental Value		Beta	Sig. of T
Clean	x	.139384	.0826
Courageous	x	-.138927	.0936

R Squared = .04266 Sig. of F = .0364

M = Material Value
S = Social Value
x = Unclassified Value

Key:

Values 1.91 = Most Salient Value
 -1.91 = Least Salient Value

TV-Lifestyle View 1 = Strongly Disagree to Desiring
 TV-Lifestyle
 5 = Strongly Agree to Desiring
 TV-Lifestyle

the desire for television's lifestyle in the directions hypothesized. Whether looking at bivariate correlations or stepwise regression, Hypotheses Seven and Eight are supported. The holding of salient social values is related to a weaker desire for the lifestyle presented on prime-time entertainment television, and the holding of salient material values is related to a stronger desire for the lifestyle presented on prime-time entertainment television.

Regression is however the more rigorous procedure. From regression analysis it becomes clear that a more favourable ranking of Inner Harmony, Wisdom, Equality and World of Beauty negates one's desire for the lifestyle depicted on prime-time entertainment television, while a more favourable ranking of Pleasure is related to a stronger desire for the lifestyle presented on prime-time entertainment television.

In Appendix II the sample has been dichotomized into groups agreeing or disagreeing with a desire for entertainment television's lifestyle. The comparative rank orders of values are discussed for the two groups.

4.5 RESULTS OF HYPOTHESES NINE AND TEN

Hypothesis Nine

There is a positive relationship between desiring the lifestyle presented by prime-time television advertising and desiring the lifestyle presented by prime-time entertainment television.

Hypothesis Ten

There is a positive relationship between the evaluation of prime-time television advertising and

the reevaluation of prime-time entertainment programming.

The correlation matrix in Table 18 illustrates the results of the bivariate correlational analysis between all of the television/advertising attitude questions, using the Pearson product-moment coefficient. The correlation coefficient for the relationship between desire for the lifestyle depicted on prime-time television advertising and desire for the lifestyle depicted on prime-time entertainment programming was .6940 ($p=.000$). This represents a strong positive relationship between the desire for television's lifestyle and advertising's lifestyle. Thus, as the lifestyle presented on prime-time entertainment television is more strongly desired so will be the lifestyle presented on prime-time television advertising.

There is a strong relationship between these two attitudes, but not so strong as to indicate that the original questions measured the same thing. In fact if one looks at the relationship between the statement that prime-time entertainment television defines happiness as material well-being and the statement that prime-time television advertising defines happiness as material well-being the correlation coefficient is .4024 ($p=.000$). This shows that the respondents did differentiate between prime-time entertainment television and prime-time television advertising and that the resulting correlations are dependent on the question rather than being dependent on the respondent's in-

TABLE 18

Correlations: TV/Advertising Attitude Variables

(N=157)

	QTV2	QAd2	TV Index	Ad Index	QTV1	QAd1
QTV2	X					
QAd2	.6940 p (.000)	X				
TV Index	.3750 p (.000)	.3075 p (.000)	X			
Ad Index	.2255 p (.002)	.2620 p (.000)	.4445 p (.000)	X		
QTV1	.0069 p (.466)	.0507 p (.264)	.0013 p (.493)	-.0240 p (.383)	X	
QAd1	-.1747 p (.014)	-.1453 p (.035)	-.1433 p (.037)	-.1085 p (.089)	.4024 p (.000)	X

Key

- QTV2 - The desire for lifestyle depicted on prime-time entertainment television (1 = Strongly Disagree to the Desire, 5 = Strongly Agree to the Desire).
- QAd2 - The desire for lifestyle depicted on advertising on prime-time television (1 = Strongly Disagree to the Desire, 5 = Strongly Agree to the Desire).
- TV Index - The overall evaluation of prime-time entertainment television (8 = Least Favourable Evaluation, 56 = Most Favourable Evaluation).
- Ad Index - The overall evaluation of advertising on prime-time television (8 = Least Favourable Evaluation, 56 = Most Favourable Evaluation).
- QTV1 - The view that prime-time entertainment television defines happiness as material well-being (1 = Strongly Disagree, 5 = Strongly Agree).
- QAd1 - The view that advertising on prime-time television defines happiness as material well-being (1 = Strongly Disagree, 5 = Strongly Agree).

ability to differentiate between entertainment television and advertising on television.

The correlation between one's overall evaluation of prime-time entertainment programming and prime-time advertising is .4445 ($p=.000$). This supports the hypothesis that there is a positive relationship between one's overall evaluation of the programming and advertising content on prime-time television.

The high correlation between desire for the lifestyle presented on entertainment television and television advertising would indicate that the lifestyles shown within program content and advertising content are quite similar. It at least indicates that few elements of lifestyle presented within program content contradict the elements of lifestyle presented within advertising content. As it is impossible to equally desire contrary lifestyle elements, few of these contradictions exist between the program and advertising lifestyle presentations.

The strong correlation between desire for program and advertising lifestyles was supported by regression analysis. As previously noted, Pleasure, Inner Harmony, Wisdom, Equality, World of Beauty and Mature Love were found to be terminal predictor values affecting the desire for lifestyle depicted on prime-time entertainment television. Wisdom, Equality, Inner Harmony and Social Recognition were terminal predictor values affecting desire for the lifestyle depicted

on advertising on prime-time television. Thus, three out of four terminal predictor values significantly relating to the desire for lifestyle presented on television advertising (Wisdom, Equality, and Inner Harmony) were also three of the six terminal predictor values significantly relating to the desire for lifestyle presented on prime-time entertainment television. A more favourable personal ranking of the values; Inner Harmony, Wisdom and Equality (all social values) predicts a lesser desire for the lifestyle presented within advertising and entertainment content.

One terminal material value (Social Recognition) was a positive predictor of desire for lifestyle depicted within advertising. Social Recognition can be seen as being more specific to advertising's lifestyle as advertising often portrays social recognition as the end product of private product consumption.

Pleasure was the terminal material value positively predicting desire for the lifestyle shown on prime-time entertainment television. Pleasure can be seen as being more specifically related to television program content as program content is usually thought of as entertainment.

Another social value negatively predicting the desire for lifestyle depicted on prime-time entertainment television was a World of Beauty (In nature and the arts). Since prime-time entertainment television does not deal with nature or natural environments, places or situations, World of

Beauty (In nature and the arts) can easily be understood as a value in conflict with prime-time entertainment television. Television serves to further the movement of humans into artificial environments by narrowing the conception of diversity to fit the framework of commodities (Mander, 1978:126).

Other interesting correlations are apparent in Table 13. There was a negative correlation between viewing advertising as defining happiness as material well-being and desiring the lifestyle depicted by prime-time television advertising ($r = -.1453$). As the respondent more strongly agrees that advertising defines happiness as material well-being, the less likely one is to strongly desire the lifestyle depicted within television advertising. This was a rather weak correlation, however. This author believes that if the respondents were less materialistically orientated this correlation would have been much larger.

Of even more interest is the correlation between perceiving television as defining happiness as material well-being and desiring the lifestyle depicted by prime-time entertainment television ($r = .0069$). While this correlation is extremely weak it represents a positive relationship. The correlation coefficient is so small that one cannot conclude that perceiving television as defining happiness as material well-being is positively related to the desire for the lifestyle depicted on prime-time entertainment television, but

what can be said is that these variables are not negatively correlated. Agreeing with the view that television defines happiness as material well-being does not hinder the respondent from agreeing that he wants the lifestyle presented on prime-time entertainment television for himself. Again the materialism of the sample is evidenced.

Prime-time entertainment television is less obviously materialist propaganda and therefore all the more effective. While the respondent who perceives advertising as defining happiness as material well-being is less likely to desire the lifestyle depicted by advertising; the respondent who perceives entertainment television as defining happiness as material well-being is as likely to desire, or not desire, the lifestyle depicted on prime-time entertainment television.

4.6 DEMOGRAPHIC FINDINGS

No specific hypotheses were stated concerning demographic variables. The reason for this was that personal values were conceived of as being primary and any demographic effects would result from a corresponding variance in personal value systems. Since the focus of this study was on material and social values, simultaneous consideration of demographic variables would only have served to cloud the issue. However, it is valuable to consider demographic variables briefly to see how first order (value) effects compare to second order (demographic) effects.

An analysis using t-tests determined that there were no significant differences between males and females in the answering of any of the attitude questions concerning entertainment television and television advertising.

Analysis of variance determined that there were no significantly different responses to the television/advertising attitude questions based on the occupation of the head of the household. Here the occupation of the head of the household was assigned to one of six socio-economic levels (see note 1.) for the analysis.

The relationship between respondent's home town size and responses to television/advertising attitude questions was analyzed using analysis of variance. There were five categories of home town size ranging from rural to large city (see Appendix H). There were no significantly different responses to the television/advertising attitude question based on home town size.

The student's most important source of useful information was also analyzed in relation to the television/advertising attitude questions. Here respondents were given the choice of television, radio, books/magazines, newspapers or talking to people. Analysis of variance determined that there were no significantly different responses to the television/advertising attitude questions based on the student's most important information source.

Age and education were not measured due to the assumption that the variance of these variables would be too small to be statistically useful.

In summary, neither demographic variables nor the information-source variable could be used to predict responses to the attitude questions concerning prime-time entertainment television and its advertising. Personal values (social and material) however were quite useful in predicting attitudes toward prime-time entertainment television and its advertising.

4.7 GENERAL DISCUSSION

As stated earlier, one of the purposes of this research was to compensate for the scarcity of literature relating personal values to the perceptions of commercial television. As such, the findings of this study are not directly comparable to other research findings.

Becker and Conner (1981) found correlations between the ranking of personal values and the frequency of television viewing. Frequency of viewing is not however, directly comparable to an assessment of the overall character of commercial television, nor an assessment of the lifestyle presented by commercial television. One could hypothesize that there is a relationship between the frequency of television viewing and positive attitudes held toward television and the lifestyle it presents, but this would be another study.

Gandy (1984) found that Rokeach's terminal and instrumental values were useful as discriminators between groups of television viewers and identification of their top ten favourite television programs. However, the importance of these values varied from program to program, even within broad program types. In other words, Gandy found that personal values were related to an individual's program selection, but no consistent pattern of personal values matched with particular types of programs.

Again the results of this study are not directly comparable to those of the present study. If programs on commercial television could be divided into those more strongly reinforcing social values and those more strongly reinforcing material values, some comparisons could be made. However, it is difficult to determine whether shows such as Fantasy Island or Different Strokes are more or less the purveyors of material values. In fact commercial television programs are commonly thought of as presenting a fairly uniform orientation toward material values.

On the other hand, Surlin and Dominick (1970) found that programs centered on family life were preferred by specific audience segments. Future research on personal values held by family program viewers may find a relationship between the holding of salient social values and the preference for this type of programming.

Overall the findings of this study support the belief that personal values are related to the perceptions of commercial television; and, the relative importance of material and social values to the individual can be used to predict attitudes toward commercial television. More specifically:

1. The holding of salient material values is related to a more positive perception of advertising on prime-time television and a stronger desire for the lifestyle presented in advertising on prime-time television.
2. The holding of salient social values is related to both a less positive perception of advertising on prime-time television and a weaker desire for the lifestyle depicted in advertising on prime-time television.
3. The holding of salient material values is related to both a more positive perception of prime-time entertainment television and a stronger desire for the lifestyle presented on prime-time entertainment television.
4. The holding of salient social values is related to a less positive perception of prime-time entertainment television and a weaker desire for the lifestyle presented on prime-time entertainment television.

In the case of advertising, Wisdom (social value) was a predictor of a negative evaluation of television advertis-

ing, while Wisdom, Equality, and Inner Harmony (social values) were predictors of a weaker desire for the lifestyle presented on advertising. Ambitious and Independent (material values) were predictors of a favourable evaluation of television advertising, while Ambitious and Social Recognition (material values) were predictors of a stronger desire for television advertising's lifestyle.

These results are rather consistent. The attitude toward prime-time advertising was based on the summation of eight semantic differential questions, while the lifestyle measure was based on the respondent's agreement that advertising presents a lifestyle they want for themselves. These are clearly tapping attitudes toward different aspects of advertising, yet the personal values found to be predictors of these attitudes are quite similar.

Two of the three predictors of one's general attitude toward advertising (Wisdom and Ambitious) were also predictors of the desire for the lifestyle depicted on advertising.

Thus, the respondent's value profile who is positively oriented toward advertising would have material values, Social Recognition, Ambitious and Independent ranked more favourably, while social values, Wisdom, Equality and Inner Harmony would be ranked less favourably.

The logical interpretation is that advertising on prime-time television reinforces material values over social values. Therefore, based upon the theory of cognitive disso-

nance one would infer that someone has a positive orientation toward advertising because the values projected in advertising reinforce one's own values. On the other hand, if someone becomes aware that the values presented within advertising contradict one's personal values, then either one's value system would be modified to fall in line with that of advertising or one's opinion of advertising would be devalued.

An interesting finding was that terminal values were the most important predictors of the desire for entertainment television and advertising lifestyles. This could be explained by the fact that terminal values represent desired end states of existence and lifestyles place an emphasis on particular end states. On the other hand, instrumental values were the most important predictors of the overall evaluation of entertainment programming and advertising. This can be explained by the fact that instrumental values represent desired modes of conduct, and the bipolar word pairs used in the creation of the Advertising Index and Television Index represent the possible modes of conduct of advertising and entertainment programming.

While the link between personal values (material and social) and attitudes toward advertising on prime-time television is not surprising, this study has provided support for a critical theory of advertising.

The reinforcement of material values over social values may have much wider consequences for society. The ascendance of material values promotes a social order where people think of themselves and their private world. Private consumption becomes an area of legitimate concern while social problems become transparent. Experience has shown that persistent poverty and inequality cannot be solved by private production and its trickle down effects (Galbraith, 1976). The public sphere can and should address these problems, however, as social values are debased in the dominant means of expression (commercial television) the likelihood of meaningful social action becomes more remote. Beyond this, the promotion of material values can be related to a society characterized by materialism and narcissism, where people define themselves and others in material terms.

This situation becomes even more serious when we simultaneously consider the relationship between personal values and attitudes toward prime-time entertainment television. As with advertising, a positive attitude toward prime-time entertainment television is related to a more favourable ranking of material values over social values.

Wisdom, World of Beauty, Helpful and Imaginative (social values) were predictors of a negative evaluation of prime-time entertainment television, while Inner Harmony, Wisdom, Equality, and World of Beauty (social values) were predictors of a weaker desire for the lifestyle presented by

entertainment programming. Comfortable Life, Responsible, Ambitious, and Self-controlled (material values) and Cheerful (social value) were predictors of a positive evaluation of entertainment programming, while Pleasure was a predictor of a greater desire for entertainment television's lifestyle.

Here it is apparent that different social and material values are related to one's attitude toward prime-time entertainment television depending on whether one talks of a general attitude toward prime-time entertainment television or a desire for the lifestyle presented on prime-time entertainment television. In the case of the lifestyle variable, Pleasure was the terminal material predictor; while for the general attitude variable, Comfortable Life, was the terminal material predictor along with three instrumental material predictors (Responsible, Ambitious, and Self-Controlled). However, two of the social predictors (World of Beauty and Wisdom) were common for both the lifestyle variable and the general attitude variable.

Thus, the overall value profile of the respondent who is positively oriented toward prime-time entertainment television would have the material values; Comfortable Life, Pleasure, Ambitious, Self-Controlled and Responsible more favourably ranked and the social values; Wisdom, Equality, World of Beauty, Inner Harmony, Helpful, and Imaginative less favourably ranked.

Prime-time entertainment television and its advertising not only promote material values over social values, they also present lifestyles that are in many respects similar. Similarity of advertising lifestyles and entertainment television lifestyles is evidenced by their strong correlation ($r=.6940$). The similarity associated with the two lifestyles can be supported by looking at the predictor values for each. Equality, Wisdom and Inner Harmony were predictors of a weaker desire for both advertising and television lifestyles. This would suggest that these values are uniformly absent from commercial television's lifestyle presentation.

Advertising and entertainment programming develop an appreciation of material values while depreciating social values. This is not a surprising finding however, when one considers that corporate interests control advertising which in turn support commercial television programming. It is in the corporate interest to promote material values since private consumption is the source of corporate profits. The ascendance of material values is a necessity for increased private consumption. What is surprising however, is that the corporate vision (stressing material values over social values) is allowed to dominate the so called "public airwaves". Corporate interests are quick to praise the value of a free market. However, the free marketplace of ideas does not function adequately in commercial television. The

corporate vision has a stranglehold on the dominant means of expression, yet the airwaves are not owned by the corporations. It seems that in a "democratic" society the public airwaves should have a balanced reflection of both material and social values. Without such a balance an affluent society is possible, but maybe not a moral society.

This evaluation must however, be tempered by placing some of the responsibility for the value content of commercial television with the viewer. If viewers did not watch materialist and anti-social programming the networks would have less justification for scheduling it.

On the other hand, viewers have no control over the content of advertising, and their real influence on programming decisions is open to question. That the values reinforced in commercial television promote the goals of corporate interests must be seen as more than coincidence. Commercial television serves other masters besides the audience.

Note 1.

The Low-Low socio-economic group included those who were unemployed or had a menial part-time job. The Upper-Low group included the common working class labourer who is unskilled. The Lower-Middle group included skilled labour, foremen, office clerks, bank tellers etc. The Upper-Middle group included those in managerial positions as well as teachers and nurses etc. The Lower-Upper group included such people as professionals, professors and school principals. The Upper-Upper group included those in high authority positions such as presidents and owners of large companies

Chapter V, CONCLUDING REMARKS

This research study has supported the belief that personal values are systematically associated with commercial television. The dominant means of expression on commercial television, advertising and entertainment programming, reinforces the ascendancy of material values over social values. This was evidenced by the fact that those holding salient material values hold more positive attitudes toward commercial television and the lifestyle it presents, while those holding salient social values hold more negative attitudes toward commercial television and the lifestyle it presents.

It can thus be stated that commercial television primarily serves those who have a more materialistic orientation. Those who have more of a social orientation are more likely to be dissatisfied with commercial television.

Commercial television takes on a political element as it reinforces a material world view over a social world view. The material world view primarily represents the corporate vision. Thus, corporate dominance of the public airwaves can be seen as a form of corporate paternalism. It views an improved society as resulting from increased private consumption and defines freedom and equality as the choice of ma-

110
terial goods. However, real social change requires social action not just private consumption. Social action in turn is related to a social world view. As social values are delegitimized on commercial television the potential for social change is co-opted.

On a personal level, commercial television can be seen to encourage traits of materialism and narcissism, and the tendency for individuals to define themselves and others in material terms. As the salience of material values increases in our society, its people will be more and more alienated from each other.

5.1 LIMITATIONS OF THE PRESENT STUDY

One of the limitations of this study was that the selection of the sample was not random and therefore not bias-free. As well the sample consisted of students and not the general public. The method followed for selecting the sample was deliberate selection. Deliberate selection is a process whereby the researcher directly and deliberately selects specific elements of the population.

Deliberate selection leaves the researcher open to criticism since this selection process inevitably results in a sample which is biased. In this study first-year Communication Studies classes were selected in the belief that these students would have adequate interest and ability to complete the questionnaire appropriately, but would not as yet

have formed any strongly negative attitudes toward commercial television. Individual classes were selected strictly on their availability for the survey procedure.

An assumption is made that concepts studied here relate to each other the same way in all respondents, reflecting the same patterned relationships; irrespective of the method used to include the respondent in the sample.

Another limitation on this study was the determination of which Rokeach values could be classified as material values and which as social values. While the determination of material and social values was based on the findings of previous studies, future research may show that some values that were classified as material values or social values should not have been so classified, while other values that were not classified should be considered as either social or material values.

5.2 SUGGESTIONS FOR FUTURE RESEARCH

While this study has suggested that commercial television reinforces material values over social values, it has done so in a secondary manner using the principle of cognitive dissonance. Future research should study the appearance of material and social values in commercial television directly through content analysis. This would not be an easy task, however. The researcher must recognize that advertising often co-opts social values in the service of selling materi-

alism. In so doing, advertising does not reinforce social values, but rather exploits them to reinforce material values. In the case of entertainment programming, the setting must be catalogued as well as the characters, the action and the dialogue. In many cases what is missing will be more important than what is present. This represents a form of negative or qualitative content analysis.

This study did not separate Canadian programming from American programming. One reason for this was that Canadian drama represents only two percent of the total time spent by English Canadians viewing dramatic productions (C.R.T.C., 1983:7). American produced programming accounts for the majority of English Canadian's drama viewing. However, it would be valuable to find out the personal values contained in Canadian produced prime-time entertainment television (especially programs produced by the C.B.C.). Would C.B.C. programming reinforce social values to a greater extent than American prime-time entertainment television?

Future research should relate personal values and attitudes toward commercial television to political questions. Would respondents who have a positive attitude toward advertising and entertainment television agree that the present political system will eventually result in the elimination of social problems? Would those agreeing to a positive evaluation of the present political system and to a positive evaluation of commercial television also more favourably rank material values over social values?

On the other hand, would those with a negative evaluation of commercial television agree that the present political system will perpetuate inequalities and negate against the pacification of existence? Moreover would those giving both commercial television and the present political system a negative evaluation also more favourably rank social values over material values?

Another area of research that should be pursued would be to document how commercial television conforms to a definition of "sociological propaganda".

In sociological propaganda the existing economic, political and sociological factors progressively allow an ideology to penetrate individuals or masses. Such propaganda is essentially diffuse. It is rarely conveyed by catchwords or expressed intentions. Instead it is based on a general climate, an atmosphere that influences people imperceptibly without having the appearance of propaganda; it gets to man through his customs, through his unconscious habits. It creates new habits in him; it is a sort of persuasion from within (Ellul, 1973:64).

This definition of sociological propaganda closely relates to Smythe's (1981) concept of "audience work", where the television audience works to sell materialism and other values to itself.

In conjunction with this, there should be exploration into alternative media approaches (not dedicated to the corporate vision) that could help create a balance between the propagation of material and social values. Particular attention could be paid to community radio, community cable television and other socially oriented media.

5.3 RECOMMENDATIONS

In the Canadian scene it would seem that the reinforcement of material values over social values contradicts the requirement of "balance" in programming that the Broadcasting Act calls for. This situation is not aided by the fact, as previously noted, that the vast majority of English language drama viewed by Canadians is produced in America, a country commonly accepted as the most materialist country.

If government allows the corporate vision to be propagated over the public airwaves it should also grant equal and free time to those offering a social vision of the pacification of existence. Social values must be able to compete with corporate (materialist) values within the dominant means of expression (commercial television). This social voice however cannot be limited to sporadic public service announcements cajoling us not to smoke, do drugs or pollute.

One possibility is the mandatory broadcast of counter-commercials. These could expose the realities that the corporate vision hides, while focusing on potentialities that consumership obscures. This possibility has already been experimented with. The District of Columbia Court of Appeals ruled in the early 1970's that the Friends of the Earth, an environmental protection group, had the right to counter gasoline and automobile advertising in line with the fairness doctrine (Greyser 1972).

Counter-commercials could become an entirely new form of expression. Almost any group could afford to produce a 30 second counter-commercial of some type and all counter-commercials would expand the level of Canadian content (and values) on television.

Solomon (1978) suggests that ideological advertising, such as lifestyle advertising, should be subject to the same rules governing advertising of political philosophies. Allowing equal time for views counter to those advertised, should become standard as a matter of fair play. Half of the time any advertiser allocates to promotion of any product or goal should be made available to a public interest group or institution having an opposing view (Solomon, 1978:181).

However, this policy would be very difficult to institute under the present organization of commercial television. New authorities would have to be set up to decide who can say what in counter-commercials. As well, requiring advertisers to pay for counter-commercials would dramatically increase the costs of advertising.

Regulation already exists, however, concerning lifestyle advertising, although it applies only to beer and wine advertising. The following principles are outlined in the 1985 C.R.T.C. Policy Statement on Broadcast Advertising of Alcoholic Beverages. Advertising may not:

1. attempt to influence non-drinkers to drink;

2. be associated with youth or youth symbols;
3. attempt to establish a certain product as a status symbol, a necessity for the enjoyment of life, or an escape from life's problems;
4. contain any endorsement personally or by implication, either directly or indirectly, of beer wine or cider products, by any person or group of persons who may be generally known or recognized either by reason of their exposure in the mass media or by reputations or achievements, and whose exposure, fame and or prestige is a result of activities, work, or endeavour in an area other than the production of beer, wine or cider;
5. imply, directly or indirectly, that social acceptance, personal success, business or athletic achievement may be acquired or result from the use of the product being advertised.

It seems that if we are interested in balancing material values with social values this type of regulation should be expanded to cover all product types. It is a delusion to consider lifestyle advertising a problem only when associated with beer and wine. Material lifestyles are being promoted by advertising in all classes of products.

The imbalance of social and material values is not restricted to advertising, however. The American network program formula is a formula designed to complement the net-

work's benefactors (large advertisers). The network prerogatives are to produce escapist entertainment fare, filled with young attractive people and abundant surroundings (Barnouw, 1978). Social comment and controversy are avoided. The entertainment programming helps surround the viewer in a rhetorical environment of consumption and privatization which official advertising content only serves to accentuate.

If Canadian networks are allowed to benefit from American advertising's co-propaganda, they should be required to offer alternative programs having no allegiance to the corporate world view. While these programs should incorporate social values it is more important that they incorporate realism. Realism such as evidenced in the French new wave cinema (and also in many serious Canadian films) represents not only an aesthetic revolution, ~~but~~ also a political revolution.

American network television does not support the corporate vision only by providing a conducive environment for advertising. It destroys the viewer's sense of reality by never showing reality. When the viewer is left with no firm grasp of what reality is, he looks toward the corporate solution of private consumption to give definition to reality. According to Mander:

Though television passes for experience, it is really more like "time-out". Its interaction with the human body and mind fixes people to itself, dulls human sensibility and dims awareness of the world. This enhances the commodity life by reducing knowledge of any other (Mander, 1978:132).

The National Film Board (NFB) is a largely untapped production source for Canadian television. It has its roots in the social documentary not in corporate propaganda. The NFB claims to specialize in producing socially responsive and responsible programs that the Canadian television viewing public wants increased (T.V.O., 1986:13). In comparing NFB films to Hollywood films Massey-Levesque described the former as intended to reproduce real rather than synthetic situations and evoke an awareness of life rather than provide an escape from it (T.V.O., 1986:15). The same comparison could today be drawn between NFB production and North American television programs.

The realist nature of NFB productions is related to its mandate to "produce, distribute and promote films designed to interpret Canada to Canadians" (National Film Act, 1939). Since the NFB is geared to interpretation of reality rather than entertainment and escapism, it seems that the larger presence of NFB productions on Canadian television would definitely serve to address the imbalance between material value and social value presentation. However, due to the limited production of the NFB, it alone cannot be relied upon to reflect social values.

In its report the Applebaum-Hebert committee charged that neither the production of the NFB nor that of the CBC has challenged the American domination of our television and movie screens (Applebaum and Hebert, 1982). This charge can

be interpreted to mean that neither the NFB nor the CBC had attempted to duplicate the American commercial entertainment formula. The public production units are by implication charged with not adopting corporate priorities, and not producing content consistent with the corporate world view. The proposals presently being discussed to privatize the CBC and severely limit NFB production would most likely further the dominance of material values on Canadian television.

One way to address the imbalance of material and social values on television would be to cut back the funds available for advertising rather than cutting back the funds for public production. The 1972 Green Paper on Advertising (Labour Party of Great Britain) found advertising to be irrational, materialistic, socially dangerous and an obstacle to a good society. It recommended that 50% of all advertising expenses in Britain be disallowed as deductible expenses. If sales are not related to advertising expenditure as Schudson (1984) maintains, this seems like a reasonable idea. Why should the government subsidize the propagation of material values in an already materialistic society?

The problem with gathering support for legislation to address the imbalance of social and material values is public awareness. Most people conceive of commercial television as being "just entertainment". They do not feel that they are having their material values and those of their children constantly being reinforced at the expense of their social values.

Media literacy should become a compulsory subject in public school. Children should develop critical awareness of entertainment television and advertising before they learn literary criticism. This is not an aesthetic judgement, but a practical one. If the schools discuss the interpretation of Shakespeare but not Fantasy Island they are doing their students a disservice.

Another way to raise public awareness of a material value bias would be through television itself. Rokeach's book, The Great American Values Test describes how social values were made more salient through conscious comparative values analysis conducted via a television program.

Television cannot operate without society, and it is therefore up to society to insist that television be socially responsible. Organizations such as Media Watch are important in monitoring television content. The transmission of values is an area that these groups and the public in general should focus on.

Noncommercial networks such as TV Ontario could also be very valuable in raising the public's consciousness toward commercial television. TV Ontario in fact just completed an extensive Forum on Television. During the period of this forum, many programs were aired dealing with the operation and effects of television. As well, viewers could write in and receive related literature for a nominal fee. Viewers who wrote in became official forum members. Their names

were published in a forum directory so that members could contact each other. They were also given the opportunity to send in submissions for the monthly forum newsletter. This is television as it should be, self-critical, socially responsible, and encouraging participation and collective action rather than passivity and privatization.

Chapter VI

APPENDIX I

TABLE 19

Appendix A - Questionnaire Part One (A)

On this page are 18 values listed in alphabetical order. Please arrange them in order of their importance to you, as guiding principles in your life.

First study the list carefully and pick out the one value which is most important to you and put a "1" beside it. Then pick out the value which is second most important to you and put a "2" beside it. Continue to rank, in descending order of importance, each of the remaining values until you put an "18" beside the value least important to you.

If you change your mind about your rankings, feel free to change your answers. The end result should show how you really feel.

A Comfortable Life (a prosperous life)	_____
An Exciting Life (a stimulating, active life)	_____
A Sense of Accomplishment (lasting contribution)	_____
A World at Peace (free of war and conflict)	_____
A World of Beauty (beauty of nature and the arts)	_____
Equality (brotherhood, equal opportunity for all)	_____
Family Security (taking care of loved ones)	_____
Freedom (independence, free choice)	_____
Happiness (contentedness)	_____
Inner Harmony (freedom from inner conflict)	_____
Mature Love (sexual and spiritual intimacy)	_____
National Security (protection from attack)	_____
Pleasure (an enjoyable, leisurely life)	_____
Salvation (saved, eternal life)	_____
Self-Respect (self-esteem)	_____
Social Recognition (respect, admiration)	_____
True Friendship (close companionship)	_____
Wisdom (a mature understanding of life)	_____

TABLE 20

Appendix A - Questionnaire Part One (B)

For the 18 values listed on this page, use the same procedure you used on the previous page. Please arrange the values in order of their importance to you, as guiding principles in your life. Put a "1" beside the value that is most important to you, and continue to rank in descending order of importance until you put an "18" beside the value that is least important to you.

Ambitious (Hard-working, aspiring)
 Broadminded (open-minded)
 Capable (competent, effective)
 Cheerful (lighthearted, joyful)
 Clean (neat, tidy)
 Courageous (standing up for your beliefs)
 Forgiving (willing to pardon others)
 Helpful (working for the welfare of others)
 Honest (sincere, truthful)
 Imaginative (daring, creative)
 Independent (self-reliant, self-sufficient)
 Intellectual (intelligent, reflective)
 Logical (consistent, rational)
 Loving (affectionate, tender)
 Obedient (dutiful, respectful)
 Polite (courteous, well-mannered)
 Responsible (dependable, reliable)
 Self-Controlled (restrained, self-disciplined)

TABLE 21

Appendix B - Questionnaire Part Two

Now that you've seen the OV beer commercial we would like you to tell us the degree to which you saw the following values depicted in the commercial. In other words, do you "Strongly Agree", "Agree", "Neither Agree nor Disagree", "Disagree", or "Strongly Disagree" that the following values were depicted in the commercials.

Values	Neither Agree nor				Strongly Disagree
	Strongly Agree	Agree	Disagree	Disagree	
A Comfortable Life	_____	_____	_____	_____	_____
An Exciting Life	_____	_____	_____	_____	_____
A Sense of Accomplishment	_____	_____	_____	_____	_____
A World at Peace	_____	_____	_____	_____	_____
Equality	_____	_____	_____	_____	_____
Family Security	_____	_____	_____	_____	_____
National Security	_____	_____	_____	_____	_____
Pleasure	_____	_____	_____	_____	_____
Salvation	_____	_____	_____	_____	_____
Wisdom	_____	_____	_____	_____	_____
Ambitious	_____	_____	_____	_____	_____
Broadminded	_____	_____	_____	_____	_____
Capable	_____	_____	_____	_____	_____
Helpful	_____	_____	_____	_____	_____
Intellectual	_____	_____	_____	_____	_____
Obedient	_____	_____	_____	_____	_____
Responsible	_____	_____	_____	_____	_____
Honest	_____	_____	_____	_____	_____

TABLE 22

Appendix C - Questionnaire Part Three

From which source do you receive the most information about the important events which effect your life: (please check only one)

Newspaper _____

Television _____

Radio _____

Magazines/Books _____

Talking to People _____

Other: _____

Now, we would like to ask you about your attitude toward prime-time entertainment programs.

For the following scales, put a check mark in the space for each word-pair which best describes your attitude toward:

[illegible]

TABLE 24

Appendix E - Questionnaire Part Five

Now, we would like to ask about your attitude toward advertising shown on prime-time television.

For the following scales, put a check mark in the space for each word-pair which best describes your attitude toward:

Advertising Shown on Prime-time Television

Bad: ___: ___: ___: ___: ___: ___: ___: Good

Accurate: ___: ___: ___: ___: ___: ___: ___: Inaccurate

Unimportant: ___: ___: ___: ___: ___: ___: ___: Important

In Good Taste: ___: ___: ___: ___: ___: ___: ___: In Bad Taste

Insincere: ___: ___: ___: ___: ___: ___: ___: Sincere

Like: ___: ___: ___: ___: ___: ___: ___: Dislike

Uninformative: ___: ___: ___: ___: ___: ___: ___: Informative

Honest: ___: ___: ___: ___: ___: ___: ___: Dishonest

TABLE 25

Appendix F - Questionnaire Part Six

Advertising shown on prime-time television....

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
(1) Defines "happiness" as material well-being.	_____	_____	_____	_____	_____
(2) Presents a lifestyle you want for your- self	_____	_____	_____	_____	_____

TABLE 26

Appendix G - Questionnaire Part Seven

Prime-time entertainment programs ...

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
(1) Define "happiness" as material well-being.	_____	_____	_____	_____	_____
(2) Present a life-style that you want for yourself.	_____	_____	_____	_____	_____

TABLE 27

Appendix H - Questionnaire Part Eight

Now, for a few questions about yourself:

- (1) Male ____ Female ____
- (2) Occupation of head of household (please be as specific as possible):

- (3) Country where you've lived most of your life: _____
- (4) In what type of area have you lived most of your life?
(Please check only one)
Rural (farm - 10,000 people) _____
Town (greater than 10,000 - 25,000) _____
Small City (greater than 25,000 - 100,000) _____
Medium City (greater than 100,000 - 500,000) _____
Large City (greater than 500,000 people) _____

Chapter VII

APPENDIX II

7.1 COMPARATIVE VALUE RANKINGS - ATTITUDE TOWARD ADVERTISING

In Table 28 the sample has been divided through a median split into two groups, one representing those with Advertising Index scores less than or equal to 27 (a less favourable attitude toward advertising on prime-time television), and the other representing those with Advertising Index scores greater than 27 (a more favourable attitude toward prime-time television advertising). The means and rank orders for the Rokeach values are illustrated for the two groups in Table 28. It must be kept in mind that for value rankings one is the most salient ranking while 18 is the least salient ranking.

The largest discrepancy in the terminal value systems of the two groups concerns the value, Wisdom. Those with a negative attitude toward advertising on prime-time television (hereafter called the Ad-Negative Group) ranked Wisdom sixth, while those with a more positive attitude toward advertising on prime-time television (hereafter called the Ad-Positive Group) ranked it twelfth. Other terminal values ranked more favourably (by greater than or equal to three

TABLE 28

Ranks of Personal Values Controlling for AD Index

Terminal Values	(N=156) Ad-Negative Group (Advertising Index Less than or Equal to 27) (N=79)		(N=77) Ad-Positive Group (Advertising Index Greater than 27)		
	Mean	Rank	Mean	Rank	
Comfortable Life	8.266	7	7.338	4	M
Exciting Life	8.063	5	8.619	8	
Sense of Accomplishment	8.532	9	8.636	9	
World at Peace	9.114	11	8.857	10	
World of Beauty	12.722	17	13.118	17	
Equality	11.346	14	12.169	15	
Family Security	8.937	10	7.584	5	x
Freedom	7.734	3	7.145	3	
Happiness	5.759	1	5.727	1	
Inner Harmony	8.329	8	8.908	11	
Mature Love	9.513	12	8.286	7	x
National Security	14.167	18	14.013	18	
Pleasure	9.937	13	10.273	13	
Salvation	12.316	16	13.026	16	
Self-Respect	7.861	4	8.260	6	
Social Recognition	11.962	15	11.857	14	
True Friendship	7.367	2	6.987	2	
Wisdom	8.177	6	9.909	12	S
Instrumental Values					
Ambitious	7.722	4	7.662	5	
Broadminded	8.063	5	8.494	6	
Capable	9.418	10	10.169	12	
Cheerful	8.582	7	8.831	7	
Clean	12.734	17	12.247	17	
Courageous	9.278	9	10.377	14	
Forgiving	10.000	13	9.184	8	S
Helpful	9.468	11	9.545	9	
Honest	5.253	1	6.506	1	
Imaginative	9.872	12	10.622	15	
Independent	8.861	8	7.597	4	M
Intellectual	7.342	3	9.597	10	
Logical	11.152	14	10.727	16	
Loving	6.962	2	6.909	3	
Obedient	14.886	18	15.260	18	
Polite	11.215	15	10.182	13	
Responsible	8.177	6	6.799	2	M
Self-Controlled	11.468	16	10.130	11	M

M = Material Value
S = Social Value
x = Neither Material or Social

Key: Value Ranks
1 = Most Salient Value
19 = Least Salient Value

ranks) by the Ad-Negative Group were; Exciting Life (fifth vs eighth) and Inner Harmony (eight vs eleventh). The values ranked more favourably (by greater than or equal to three ranks) by the Ad-Positive Group were; Family Security (fifth vs tenth), Mature Love (seventh vs twelfth), and Comfortable Life (fourth vs seventh).

Of the values more favourably ranked by the Ad-Positive Group only Comfortable Life was considered a Material Value in the classification system developed for this study. Family Security and Mature Love were not classified as either material or social values. Of the values more favourably ranked by the Ad-Negative Group, Inner Harmony and Wisdom fell under the social value classification while Exciting Life was not classified under either heading.

For the instrumental values the greatest discrepancy between the Ad-Positive Group and Ad-Negative Group concerned the value, Intellectual. The Ad-Negative Group ranked it third while the Ad-Positive Group ranked it tenth. Other instrumental values ranked more favourably (by greater than or equal to three ranks) by the Ad-Negative Group were Courageous (ninth vs fourteenth) and Imaginative (twelfth vs fifteenth). Values ranked more favourably (by greater than or equal to three ranks) by the Ad-Positive group were Forgiving (eighth vs thirteenth), Independent (fourth vs eighth) and Responsible (second vs sixth).

Of the instrumental values ranked more favourably by the Ad-Negative Group, only Imaginative was classified as a social value. Courageous and Intellectual were unclassified values. Of the values more favourably ranked by the Ad-Positive Group, both Responsible and Independent were considered material values, but Forgiving was considered a social value.

Overall the Ad-Positive Group favourably ranked three material values (Comfortable Life, Independent and Responsible) but also favourably ranked one social value (Forgiving). The Ad-Negative Group favourably ranked three social values (Inner Harmony, Wisdom and Imaginative). Thus in six out of seven cases where there were ranking differences between classified values, material values were found to be rated more favourably by those with a more positive attitude toward advertising, and social values were more favourably ranked by those with a less positive attitude toward advertising. This is in the hypothesized direction.

7.2 COMPARATIVE VALUE RANKINGS - ATTITUDE TOWARD TELEVISION

In Table 29 the sample has been divided through a median split into two groups, one representing those with Television Index scores less than or equal to 29 (a less favourable attitude toward prime-time entertainment television), and the ² other representing those with Television Index Scores greater than 29 (a more favourable attitude). The

means and rank orders of the Rokeach values are illustrated for these two groups in Table 29 where one is the most salient value ranking and 18 is the least salient value ranking.

The largest discrepancy in the terminal value systems of these two groups concerned the values, Comfortable Life and World at Peace. The group bearing a more negative attitude toward prime-time entertainment television (hereafter called the TV-Negative Group) ranked Comfortable Life ninth while the group bearing a more positive attitude toward prime-time entertainment television (hereafter called the TV-Positive Group) ranked it third. As well, the TV-Negative Group ranked World at Peace twelfth, while the Ad-Positive Group ranked it sixth. Other terminal values ranked more favourably (by greater than or equal to three ranks) by the TV-Positive Group were Family Security (fifth vs tenth) and Freedom (second vs fifth). Terminal values ranked more favourably (by greater than or equal to three ranks) by the TV-Negative Group were; Exciting Life (fourth vs eighth), Sense of Accomplishment (seventh vs tenth), Inner Harmony (sixth vs eleventh), Self-Respect (third vs seventh) and Wisdom (eighth vs twelfth). Of the Terminal values ranked more favourably by the TV-Negative Group only Inner Harmony and Wisdom were considered social values. Sense of Accomplishment was considered a material value. An Exciting Life and Self-Respect were unclassified values.

TABLE 29

Ranks of Personal Values Controlling for TV Index

Terminal Values	(N=156)		TV-Positive Group	
	TV-Negative Group (TV Index less than or equal to 29) (N=79)		(TV Index greater than 29) (N=77)	
	Mean	Rank	Mean	Rank
Comfortable Life	8.494	9	7.038	3 M
Exciting Life	8.025	4 x	8.590	8
Sense of Accomplishment	8.354	7 M	8.859	10
World at Peace	9.544	12	8.385	6 S
World of Beauty	12.443	17	13.442	18
Equality	11.346	14	12.103	15
Family Security	8.671	10	7.897	5 x
Freedom	8.077	5	6.833	2 x
Happiness	6.139	1	5.282	1
Inner Harmony	8.241	6 S	9.065	11
Mature Love	8.937	11	8.792	9
National Security	14.859	18	13.359	16
Pleasure	10.038	13	10.103	13
Salvation	12.000	16	13.410	17
Self-Respect	7.620	3 x	9.526	7
Social Recognition	11.747	15	12.026	14
True Friendship	7.367	2	7.090	4
Wisdom	8.392	8 S	9.731	12
Instrumental Values				
Ambitious	8.494	6	6.959	4
Broadminded	7.797	3 S	8.718	7
Capable	9.380	10	10.192	12
Cheerful	8.684	8	8.705	6
Clean	12.759	17	12.295	17
Courageous	9.443	12	10.295	13
Forgiving	9.430	11	9.688	9
Helpful	9.253	9	9.692	10
Honest	5.582	1	6.115	1
Imaginative	9.557	13	11.013	15.5
Independent	8.620	7	7.872	5
Intellectual	7.873	4 x	9.077	8
Logical	10.899	14	11.013	15.5
Loving	6.949	2	6.846	3
Obedient	15.418	18	14.731	18
Polite	10.962	15	10.487	14
Responsible	8.139	5	6.833	2 M
Self-Controlled	11.582	16	10.077	11 M

M = Material Value

Key: Value Means

S = Social Value
x = Unclassified Value

1 = Most Salient Value
18 = Least Salient Value

Of the terminal values ranked more favourably by the TV-Positive Group only Comfortable Life was considered a material value. A World at Peace was considered to be a social value. Family Security and Freedom were unclassified values.

In the case of the instrumental values, the greatest discrepancy between the Ad-Positive Group and the Ad-Negative Group concerned the value Self-Controlled. The TV-Negative Group ranked it sixteenth while the TV-Positive Group ranked it eleventh. As well the TV-Positive Group had a more favourable ranking of Responsible (second vs fifth). The TV-Negative Group ranked more favourably the instrumental values Broadminded (third vs seventh) and Intellectual (fourth vs eighth).

Of the instrumental values ranked more favourably by the TV-Negative Group only Broadminded was considered a Social Value. Intellectual was an unclassified variable. Of the values ranked more favourably by the TV-Positive Group both Responsible and Self-Controlled were considered to be material values.

Overall the TV-Negative Group more favourably ranked three social values (Inner Harmony, Wisdom and Broadminded), but also more favourably ranked one material value (Sense of Accomplishment). The TV-Positive Group ranked more favourably three material values (Comfortable Life, Responsible and Self-Controlled), but also ranked more favourably one social

value (World at Peace). Thus, in six of the eight cases where there were ranking differences for the classified values, material values were found to be rated more favourably by those with a more positive view toward prime-time entertainment television, and social values were ranked more favourably by those with a less positive attitude toward prime-time entertainment television. This was the direction hypothesized.

7.3 COMPARATIVE VALUE RANKINGS - AD-LIFESTYLE VIEW

In Table 30 the sample has been divided into two groups one representing those who either disagree or disagree strongly that they desire the lifestyle depicted on advertising on prime-time television (Ad-Disagree group N=45), and the other representing those who either agree or agree strongly that they desire the lifestyle depicted on prime-time television advertising (Ad-Agree group N=79). The rest of the sample (33 respondents) fell into the "Neither Agree nor Disagree" category and were dropped from the analysis. The means and rank orders of the Rokeach values are illustrated for the two groups in Table 30.

The largest discrepancy in the terminal value systems of these two groups concerned the value, Comfortable Life. The Ad-Disagree Group ranked Comfortable Life twelfth while the Ad-Agree Group ranked it second. Other values ranked more favourably (by greater than or equal to three ranks) by the

TABLE 30

Personal Value Ranks Controlled by Ad-Lifestyle View

(N=124)

Terminal Values	Ad-Disagree Group (Don't Desire Life- Style Shown on Ads on Prime-Time TV) (N=45)		Ad-Agree Group (Do Desire Lifestyle Shown on Ads on Prime-Time TV) (N=79)		
	Mean	Rank	Mean	Rank	
Comfortable Life	9.578	12	6.266	2	M
Exciting Life	9.179	10	7.228	3	X
Sense of Accomplishment	8.156	7	8.937	9.5	
World at Peace	8.800	9	9.646	12	
World of Beauty	12.839	16	13.500	17	
Equality	9.795	13	13.329	16	
Family Security	8.333	8	8.342	8	
Freedom	7.200	2	7.975	5	
Happiness	5.378	1	5.962	1	
Inner Harmony	7.956	5	9.090	11	
Mature Love	9.489	11	8.308	6	X
National Security	14.400	18	13.962	18	
Pleasure	11.644	14	8.937	9.5	M
Salvation	12.039	15	12.405	15	
Self-Respect	7.667	6	9.316	7	
Social Recognition	13.244	17	10.468	14	M
True Friendship	7.333	3	7.405	4	
Wisdom	7.356	4	10.089	13	
Instrumental Value					
Ambitious	8.378	6	6.722	2	M
Broadminded	8.822	8	8.190	5	S
Capable	10.000	12	9.430	9	M
Cheerful	9.089	10	8.506	7	S
Clean	12.800	17	12.506	17	
Courageous	9.689	11	9.671	10	
Forgiving	9.067	9	9.833	11	
Helpful	8.111	5	9.848	12	
Honest	5.200	1	6.646	1	
Imaginative	12.000	16	9.962	13	S
Independent	8.439	7	8.835	8	
Intellectual	7.711	3	8.430	6	
Logical	11.000	15	10.734	14	
Loving	6.444	2	6.861	3	
Obedient	14.556	18	15.266	18	
Polite	10.467	13	10.873	15	
Responsible	7.733	4	7.266	4	
Self-Controlled	10.933	14	11.051	16	

M = Material Value
S = Social Value
x = Unclassified Value

Key:
Value Ranks 1 = Most Salient
19 = Least Salient

Ad-Agree Group were Exciting Life (third vs tenth), Mature Love (sixth vs eleventh), Pleasure (9.5 vs fourteenth), and Social Recognition (fourteenth vs seventeenth). The Terminal Values ranked more favourably (by greater than or equal to three ranks) by the Ad-Disagree Group were World at Peace (ninth vs twelfth), Equality (thirteenth vs sixteenth), Freedom (second vs fifth), Inner Harmony (fifth vs eleventh) and Wisdom (fourth vs thirteenth).

Of the terminal values more favourably ranked by the Ad-Agree Group, Comfortable Life, Pleasure, and Social Recognition were material values. Exciting Life and Mature Love were unclassified values. Of the terminal values more favourably ranked by the Ad-Disagree Group, World at Peace, Equality, Inner Harmony, and Wisdom were social values. Freedom was considered an unclassified value.

In the case of the instrumental values the greatest discrepancy between the Ad-Agree Group and the Ad-Disagree Group concerned the value, Helpful. The Ad-Disagree Group ranked it fifth while the Ad-Agree Group ranked it twelfth. As well the Ad-Disagree Group had a more favourable ranking of Intellectual (third vs sixth). The Ad-Agree Group ranked more favourably (by greater than or equal to three ranks) the instrumental values: Ambitious (second vs sixth), Broadminded (fifth vs eighth), Capable (ninth vs twelfth), Cheerful (seventh vs tenth), and Imaginative (thirteenth vs sixteenth).

Of the instrumental values ranked more favourably by the Ad-Disagree Group, Helpful was considered a social value while Intellectual was an unclassified value. Of the instrumental values more favourably ranked by the Ad-Agree Group, both Ambitious and Capable were considered to be material values, while Broadminded, Cheerful and Imaginative were considered social values.

Overall the Ad-Disagree Group more favourably ranked five social values (World at Peace, Equality, Inner Harmony, Wisdom and Helpful). The Ad-Agree Group more favourably ranked five material values (Comfortable Life, Pleasure, Social Recognition, Ambitious, and Capable), but also ranked three social values more favourably (Broadminded, Cheerful and Imaginative).

Thus in 10 of 13 cases where there were ranking differences for the classified values, material values were found to be ranked more favourably by those desiring the lifestyle depicted on advertising on prime-time television, and social values were found to be ranked more favourably by those not desiring the lifestyle shown on advertising on prime-time television.

7.4 COMPARATIVE VALUE RANKINGS - TV-LIFESTYLE VIEW

In Table 31 the sample has been divided into two groups, one representing those who either disagree or disagree strongly that they desire the lifestyle depicted on prime-time entertainment television (TV-Disagree group, N=43), and the other representing those who either agreed or agreed strongly that they desire the lifestyle depicted on prime-time entertainment television (TV-Agree Group, N=75). The remainder of the sample (39 cases) fell into the "Neither Agree Nor Disagree" category and were dropped from the analysis. The means and rank orders of the Rokeach values are illustrated for these two groups in Table 31.

The largest discrepancy in the terminal value systems of these two groups concerned the value, Comfortable Life. The TV-Disagree Group ranked Comfortable Life thirteenth, while the TV-Agree Group ranked it second. Other values ranked as more salient (by greater than or equal to three ranks) by the TV-Agree Group were Exciting Life (fifth vs twelfth), Family Security (sixth vs tenth), Pleasure (tenth vs fourteenth) and True Friendship (third vs sixth).

The values ranked as more salient (by greater than or equal to three ranks) by the TV-Disagree Group were: World at Peace (fifth vs twelfth), World of Beauty (fifteenth vs eighteenth), Equality (eleventh vs sixteenth), Inner Harmony (second vs eleventh) and Wisdom (fourth vs thirteenth).

TABLE 31

Personal Value Ranks Controlled by TV-Lifestyle View

(N=118)

Terminal Value	TV-Disagree Group (Don't Desire Life- Style Shown on Prime-Time TV Entertainment) (N=43)		TV-Agree Group Do Desire Life- Style Shown on Prime-Time TV Entertainment) (N=75)		
	Mean	Rank	Mean	Rank	
Comfortable Life	10.535	13	6.600	2	M
Exciting Life	10.093	12	7.613	5	x
Sense of Accomplishment	8.721	8	8.947	8	
World at Peace	7.512	5	9.693	12	
World of Beauty	12.279	15	13.743	13	
Equality	9.233	11	13.040	16	
Family Security	9.047	10	7.880	6	x
Freedom	6.857	3	7.493	4	
Happiness	5.744	1	5.733	1	
Inner Harmony	6.512	2	9.446	11	
Mature Love	8.953	9	8.959	9	
National Security	14.465	18	13.554	17	
Pleasure	12.047	14	8.973	10	M
Salvation	13.023	17	12.627	15	
Self-Respect	7.674	7	8.067	7	
Social Recognition	12.744	16	11.147	14	
True Friendship	7.605	6	6.787	3	x
Wisdom	7.419	4	9.813	13	
Instrumental Values					
Ambitious	8.488	5	7.547	4	
Broadminded	7.256	3	9.013	8	
Capable	10.465	12	9.653	9	M
Cheerful	9.419	11	8.440	7	S
Clean	13.814	17	12.080	17	
Courageous	9.256	10	10.200	13	
Forgiving	8.884	8	9.892	11	
Helpful	9.163	9	9.813	10	
Honest	4.907	1	6.267	1	
Imaginative	10.581	13	10.662	16	
Independent	8.767	7	7.987	5	
Intellectual	8.558	6	8.040	6	
Logical	11.256	16	10.067	12	x
Loving	6.326	2	6.933	2	
Obedient	13.930	18	15.493	18	
Polite	11.186	15	10.493	14	
Responsible	8.186	4	7.383	3	

Self-Controlled

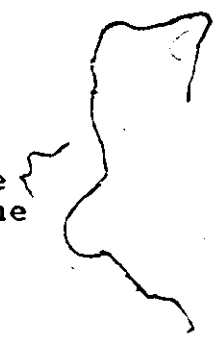
10.674 14

10.600 15

M = Material Value
S = Social Value
x = Unclassified Value

Key:

Value Ranks 1 = Most Salient Value
18 = Least Salient Value



Of the terminal values more favourably ranked by the TV-Agree Group, Comfortable Life and Pleasure were material values while Exciting Life and True Friendship were unclassified values. Of the terminal values more favourably ranked by the TV-Disagree Group: World at Peace, World of Beauty, Equality, Inner Harmony and Wisdom were all social values.

In the case of instrumental values the greatest discrepancy between the TV-Agree and TV-Disagree Groups concerned the value, Broadminded. The TV-Disagree Group ranked it third while the TV-Agree Group ranked it eighth. The TV-Disagree Group also ranked as more salient (by greater than or equal to three ranks) the values: Courageous (tenth vs thirteenth), Forgiving (eighth vs eleventh) and Imaginative (thirteenth vs sixteenth). The TV-Agree Group ranked as more salient (by greater than or equal to three ranks) the values; Capable (ninth vs twelfth), Cheerful (seventh vs eleventh) and Logical (twelfth vs sixteenth).

Of the instrumental values ranked more favourably by the TV-Disagree Group, Broadminded, Forgiving and Imaginative were considered social values while Courageous was an unclassified value. Of the instrumental values ranked more favourably by the TV-Agree Group, Capable was a material value, while Cheerful was a social value and Logical was an unclassified value.

Overall the TV-Disagree Group more favourably ranked eight social values (World at Peace, World of Beauty, Equality, Inner Harmony, Wisdom, Broadminded, Forgiving and Imaginative). The Ad-Agree Group more favourably ranked three material values (Comfortable Life, Pleasure and Capable), but also ranked one social value (Cheerful) more favourably.

Thus in 11 out of 12 cases where there were ranking differences for the classified values, material values were found to be ranked more favourably by those desiring the lifestyle depicted on prime-time entertainment television, and social values were ranked more favourably by those not desiring the lifestyle depicted on prime-time entertainment television.

REFERENCES

- Adams, W. J., S. T. Eastman., L. J. Horney., and M. N. Popovich. "The Cancellation and Manipulation of Network Television Prime-time Programs" Journal of Communications 33 (1983), 10-28.
- Applebaum, Louis and Jacques Hebert et al. Report of the Federal Cultural Policy Review Committee. Ottawa: Minister of Supply and Services, 1982.
- Altheide, David, L. and John M. Johnson. Bureaucratic Propaganda. Boston: Allyn and Bacon, 1980.
- Arrington, Robert, L. "Advertising and Behavioural Control". Journal of Business Ethics. 1 (1982), 13-22.
- Ball-Rokeach, Sandra, J. Milton Rokeach and Joel W. Grube. The Great American Values Test: Influencing Behaviours and Belief Through Television. New York: Free Press, 1984.
- Barnes, Michael. "Public Attitudes to Advertising". Journal of Advertising. 1 (1982), 119-128.
- Barnouw, Erik. The Sponsor. New York: Oxford University Press, 1978.
- Becker, Boris, W. and Patrick E. Connor. "Personal Values of the Heavy User of the Mass Media". Journal of Advertising Research. 21 (1981), 37-43.
- Belk, Russel. and Richard Pollay. "Images of Ourselves: The Goodlife in Twentieth Century Advertising". Journal of Consumer Research. 11 (1985), 887-897.
- Belk, Russel. and Richard Pollay. "Materialism and Magazine Advertising During the Twentieth Century". Advances in Consumer Research. 12 (1985), 394-399.
- Berman, Ronald. Advertising and Social Change. Beverly Hills, California: Sage, 1981.
- Boorstein, Daniel, J. The Americans: The Democratic Experience. New York: Random House, 1973.
- Brown, Les. TV: The Business Behind the Box. New York: Harcourt, Brace, Jovanovich, 1971.

- Budd, Mike, Steve Craig and Clay Steinman. "Fantasy Island: Marketplace of Desire". Journal of Communication. 33 (1983), 67-77.
- Cannon, Hugh, M. "A New Method For The Estimating The Effects Of Media Context". Journal of Advertising Research. 22 (1982), 41-48.
- Cantor, Muriel, G. "The Politics of Popular Drama". Communication Research. 6 (1979), 387-406.
- Chamberlain, Neil, W. Remaking American Values: A Challenge to Business Society. New York: Basic Books, 1977.
- Chapmann, David, W. Robert W. Blackburn, Ann E. Austin and Sigrid M. Hutcheson. "Expanding Analytic Possibilities of Rokeach Values Data". Educational and Psychological Measurement. 43 (1983), 419-421.
- Corcoran, Farrel. "Consciousness: A Missing Link in the Coupling of Technology and Communication". Canadian Journal of Communication. 10 (1984), 41-73.
- Corsini, R., J. Encyclopedia of Psychology New York: John Wiley and Sons, 1984.
- Cover, Jeanne. "Theological Reflections: Social Effects of Television". Journal of Religious Education. 78 (1983), 38-49.
- C.R.T.C. Attitudes of Canadians toward Advertising on Television. Ottawa: C.R.T.C. 1978.
- C.R.T.C. Policy Statement on Canadian Content in Television. Ottawa: C.R.T.C., 1983.
- C.R.T.C. Public Notice 1985-209 - Broadcast Advertising of Alcoholic Beverages. Ottawa: C.R.T.C., September 1985.
- Czitrim, D. J. Media and the American Mind. Washington: University of Washington Press, 1982.
- De Marco, Louis, F. "How Advertising Helps Promote the Good Life". Advertising Age. April 30, 1980, p 7-8.
- Edelstein, Alex, S. "Two Views of Values and Culture". Comparative Communication Research. 9 (1982), 61-76.
- Ellul, Jacques. Propaganda: The Formation of Men's Minds. New York: Vintage Books, 1973.
- Embree, Alice. "Madison Avenue Brainwashing: The Facts". In the Marketplace. Frank Browning (ed.), San Fransico: Caufield Press, 1972 175-189.

- Enzensberger, Hans, M. The Consciousness Industry. New York: Seabury, 1974.
- Ewen, Stuart. Captains of Consciousness. New York: McGraw-Hill, 1976.
- _____. "The Bribe of Frankenstein". Journal of Communication. vol 29 no 4 Autumn 1979 12-19.
- _____. Channels of Desire: Mass Images and the Shaping of American Consciousness. New York: McGraw-Hill, 1982.
- _____. "The Implications of Empiricism". Journal of Communications. vol 33 no 3 Summer 1983 219-225.
- Feather, N. T. Values in Education and Society. New York: Free Press, 1975.
- Fox, William, S. and William W. Philliben. "Television Viewing and the Perception of Affluence". Sociological Quarterly. 19 (1978), 103-112.
- Friedman, Monroe. "Are Americans Becoming More Materialistic". Advances in Consumer Research. 12 (1985), 385-387.
- Galbraith, John, Kenneth. The New Industrial State. Boston: Houghton Mifflin, 1971.
- _____. The Affluent Society. Boston: Houghton Mifflin, 1976.
- Gandy, Oscar, H. "Is That All There Is To Love?: Values and Program Preferences". Studies in Mass Communications and Technology. Sari Thomas (ed.), Northwood, New Jersey: Ablex, 1984.
- Gilgen, Albert, R. and Jae Hyung Cho. "Performance of Eastern and Western Oriented College Students on the Value Survey and Ways of Life Scale". Psychological Reports. 45 (1979), 263-268.
- Goldsen, Rose, K. The Show and Tell Machine. New York: Dial Press, 1977.
- Hays, William, L. Quantification in Psychology. Belmont, California: Cole, 1967.
- Homant, R. "Semantic Differential Ratings and the Rank Ordering of Values". Educational and Psychological Measurement. 29 (1969), 885-889.

- Horowitz, David. "Capitalism and the Crisis of Abundance" In the Marketplace. Frank Browning (ed.), San Francisco: Canfield Press, 1972.
- Johnson, Otto, T. 1986 Information Please Almanac. New York: Houghton Mifflin, 1985.
- Katona, George. The Mass Consumption Society. New York: McGraw Hill, 1964.
- Kavanaugh, John. "Capitalist Culture as a Religious Formation System". Religious Education. 78 (1983), 50-61.
- Kennedy, J. R. "How Program Environments Affect TV Commercials". Journal of Advertising Research. 11 (1971) 33-38.
- Kerlinger, F. N. Foundations of Behavioural Research. New York: Holt, Rinehart and Winston, 1973.
- Klavan, Gene. Turn That Damn Thing Off. New York: Bobbs-Merrill, 1972.
- Kosanovic, Georgina. "They Live to Buy One Hundred Million". The Lance (University of Windsor), January 15, 1985, p 15.
- Lasch, Christopher. The Culture of Narcissism: American Life in an Age of Diminishing Expectations. New York: W. W. Norton, 1979.
- Lears, T. J. "From Salvation to Self-Realization: Advertising and the Therapeutic Roots of the Consumer Culture, 1880-1930". The Culture of Consumption: Critical Essays in American History, 1880-1980. Ricard W. Fox and T. J. Jackson (eds.), New York: Pantheon, 1983.
- Linden, E. Affluence and Discontent. New York: Viking Press, 1979.
- Mander, Jerry. Four Arguments for the Elimination of Television. New York: Morrow Quill, 1978.
- Marcuse, Herbert. Eros and Civilization: A Philosophical Inquiry into Freud. Boston: Beacon Press, 1966.
- Marney, Mary Jo. "Context and its Influence on Advertising Effectiveness". Marketing. May 16, 1983, p. 7.
- McGee, Michael, C. "Secular Humanism: A Radical Reading of Culture Industry Productions". Critical Studies in Mass Communication. 1 (1984), 1-33.

- Mitchell, Arnold and Christine McNulty. "Changing Values and Lifestyles". Long Range Planning. 14 (1981), 37-41.
- Morgenstern, Steve. Inside the TV Business. New York: Sterling, 1979.
- Moschis, George, P. and Roy L. Moore. "A Longitudinal Study of Television Advertising Effects". Journal of Consumer Research. 9 (1982), 279-286.
- Newcomb, H. "Prime-Time Ideology". Television: The Critical View. H. Newcomb (ed.), New York: Oxford Press, 1982.
- Ng, Sik, Hung. "Choosing Between the Ranking and Rating Procedures for the Comparison of Values Across Cultures". European Journal of Social Psychology. 12 (1982), 169-172.
- Nicholas, Harry. Advertising: Opposition Green Paper. London: The Labour Party, 1972.
- O'Neil, John. "Televideo Ergo Sum: Some Hypotheses on the Specular Functions of the Media". Communications. 7 (1983), 221-240.
- Packard, Vance. The Hidden Persuaders. New York: Pocket Books, 1980.
- Pitts, Robert, E. and Arch G. Woodside. Personal Values and Consumer Psychology. Lexington, Massachusetts: Lexington Books, 1984.
- Pollay, Richard, W. "Measuring the Cultural Values Manifest in Advertising". Current Issues in Advertising. 2 (1983), 71-92.
- Pool, Ithiel de Sola. The New Structure of International Communication: The Role of Research. Caracas, Venezuela: International Association for Mass Communication Research, 1980.
- Rankin, W. L. and J. W. Grube. "A Comparison of Ranking and Rating Procedures for Value System Measurement". European Journal of Social Psychology. 10 (1980), 234-246.
- Revised Statutes of Canada. Ottawa: Queen's Printer, 1970.
- Richard, Jerry. The Good Life. New York: Mentor, 1973.
- Roakeach, M. "A Theory of Organization and Change within Value - Attitude Systems". Journal of Social Issues. 24 (1968), 13-33.

_____. "Change and Stability in American Value Systems, 1968-71". Public Opinion Quarterly. 38 (1974), 222-228.

_____. The Nature of Human Values. New York: Free Press, 1973.

_____. "Value Theory and Communication Research: Review and Commentary". Communication Yearbook III. Dan Ninino (ed.), New Jersey: Transaction Books, 1979.

_____. Understanding Human Values: Individual and Societal. New York: Free Press, 1979.

Schneider, M. Ein Empirischer Beitrag zur Werttheorie Von Bokeach im Bereich politischer Einstellungen und politischen verhaltens. Bonn: Rheinische Friedrich-Wilhelms Universität Press, 1977.

Schudson, Michael. Advertising: The Uneasy Persuasion. New York: Basic Books, 1984.

Schwichtenberg, Cathy. "The Love Boat: Packaging and Selling of Love, Heterosexual Romance, and Family". Media Culture and Society. 6 (1984), 301-311.

Sklar, Robert. Prime-Time America. New York: Oxford University Press, 1980.

Smythe, Dallas, W. "Reality as Presented by Television". Public Opinion Quarterly. 18 (1954), 143-156.

_____. "Buy Something: Five Myths of Consumership". In The Marketplace. Frank Browning (ed.), San Francisco: Canfield Press, 1972.

_____. Dependency Road. New Jersey: Ablex, 1981.

_____. "New Directions for Critical Communications Research". Media Culture and Society. 6 (1984), 205-217.

Soldow, Gary, F. and Victor Principle. "Response to Commercials as a Function of Program Context". Journal of Advertising Research. 21 (1981) 59-65.

Solomon, Lawrence. The Conserver Society. Toronto: Doubleday, 1978.

Stein, Benjamin. "On TV These Days the Really Rich are Really In". Wall Street Journal. September 3, 1982, p 15.

- Surlin, Stuart, H. and Joseph R. Dominick. "Television's Function as as Third Parent for Black and White Teen-Agers". Journal of Broadcasting. 15 (1970), 55-64.
- Surlin, Stuart, H. "Jamaican vs Canadian Value Systems and Mass Media Behaviour". Paper presented at the Caribbean Studies Association Conference, San Juan, Puerto Rico, June 1985.
- Theodorson, George A., and Achilles G. Theodorson. A Modern Dictionary of Sociology. New York: Crowell, 1969.
- Thompson, Bruce, Justin Levitov, and Patrick Miederhoff. "Validity of the Rokeach Value Survey". Educational and Psychological Measurement. 42 (1982), 899-905.
- Toynbee, Arnold. America and the World Revolution. New York: Oxford University Press, 1966.
- Tuchman, Gaye. The TV Establishment. New Jersey: Englewood, 1974.
- _____. "Consciousness Industries and the production of Culture". Journal of Communication. 33 (1983) 330-341.
- TV Ontario. Forum on Television. (Newsletter 1), October 1986.
- TV Ontario. Forum on Television. (Newsletter 3), February 1986.
- Williams, Rosalind. "Corrupting the Public Imagination". Christian Science Monitor. March 20, 1981, p 22.
- Williamson, Judith. Decoding Advertising. London: Marion Boyars, 1978.
- Yankelovich, Daniel. New Rules: Searching for Self-fulfillment in a World Turned Upside Down. New York: Random House, 1981.
- _____. "New Rules: Some Implications for Advertising". Journal of Advertising Research. vol 22 no 5 Oct./Nov. 1982 9-14.



Chapter VIII

VITA AUCTORIS

Larry Allan Squire was born on September 22, 1960 in Sarnia, Ontario. He received his Bachelor of Arts (Honours Communication Studies) from the University of Windsor in 1984, and his Master of Arts (Communication Studies) from the University of Windsor in 1986. He is interested in Canadian film production and public television and has been active in student radio and community cable television. While hoping to pursue a career in advertising or public relations he wishes to develop screen writing as a hobby.
